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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE ANTI-CONFESSIONAL MEETINGS.

Readers of the *Nonconformist* may have noticed that the columns usually set apart for ecclesiastical intelligence have been frequently occupied of late, sometimes, we fear, cumbered, by reports of public meetings held in different parts of the country in opposition to the practice of auricular confession in the Church of England. They may have thought, as we have done, that a good deal of the oratory expended at these meeting was vigorous enough, and not wholly unworthy of the subject to which it related. Nevertheless, the speeches, some portions of which we have recorded, and, indeed, the meetings to which they were addressed, strike us as a sad exemplification of what we should describe as misapplied zeal. With the object had in view by both speakers and audiences we need not hesitate to avow our full concurrence. There is no instrument, perhaps, of which ecclesiastics can avail themselves, so powerfully adapted to establish over the minds of religious enthusiasts an influence fatal to all independence of thought, of belief, or of volition. No society can fairly develope its better elements where the practice of auricular confession is generally enforced. The Author of our Being does not seem to have willed that the secret springs of human action should be laid bare to the inspection of any eye but His own. The relief which some persons gain from the admission of priestly scrutiny into the interior workings of their own hearts is analogous to that which a bruised and wounded body derives from the application of an anodyne—pleasant enough to the conscience, but transient in its effect, and calculated to lead to the mistake that a temporary abatement of suffering is real improvement of health. The practice is the prolific parent of many and serious spiritual mistakes, and, where persisted in. is as pernicious to the soul as that of opium-eating is to the physical constitution.

It would seem, however, if we are to credit the testimony of those who appear to be best informed, that this practice has gained a much wider extension in the Church of England than would be indicated by the number of clerical signatures to the petition lately presented to Convocation for the restoration of the Confessional. We do not affect to be surprised at the alarm which the matter has excited in the minds of no small number of the laity of the Establishment. But we must say that we are struck with wonder at the mode in which both the clergy and the laity who disapprove of the revival of this mediæval discipline think to stay its progress. There are some who call lustily for a revision of the Book of Common Prayer, believing, as perhaps they are justified in doing, that the germs of that degrading practice may be detected in the Liturgy. They might as well demand the extinction of the Pleiades or Orion from the firmament. There are others who hotly urge the framing of new repressive laws, and who appear to fancy, not merely that Parliament is omnipotent in the sphere of religious thought and feeling, but also "lay the flattering unction to their souls" that Parliament can be readily persuaded to do their bidding. There are others, again, who insist upon episcopal intervention to discourage, or, if possible, root out the mischief; and there are a few—only here and there a few—who discern an ultimate remedy in disestablishment and disendowment. In the main, however, these good people show themselves to be in a state of utter bewilderment. Of course, we are not likely to object to their calling public meetings for the purpose of airing their grievances, but we scarcely see what closer connection there is between what they are doing and what they want to be done than that which characterised the proceedings of the poor Irishman who, being sadly ground down by domestic miseries, sought to deliver himself of them by flinging a stone at the king's head. The ecclesiastical system embedded in the laws of the country can no more be changed and modified by popular agitation than the revolution of the earth upon its axis by the breath of popular applause or condemnation. Every outcry against what is believed to be uncomely or dangerous in the Established Church is far more potent in demonstrating the unsoundness of the basis upon which the Establishment rests, than in detaching from it the particular error against which it may chance to be directed.

Take, for example, the instance immediately before us. Doubtless, it is a very serious thing that any band of ecclesiastics should be able to pervert public resources, committed to them in trust, for the furtherance of doctrines or of practices which probably the great majority of Englishmen would unhesitatingly reprobate. And yet it is impossible to meddle with the growth of these sacerdotal notions without bringing to bear upon individual consciences a repressive force greatly antagonistic to the spirit of the age and strangely savouring of persecution. To recall the licence of a curate for inviting confession and granting absolution to the religiously-disposed in his parish, would be in numberless instances, equivalent to the infliction of irremediable ruin upon all his temporal hopes and prospects. Perhaps, it may be urged in reply that by violating his contract with the State he has deliberately laid himself open to such chastisement. Perhaps so; but on the other hand, it may be replied that no legal decision has hitherto defined his liberty in this direction, and any exposition of the law which should prove him a transgressor might offend the consciences of not a few who think with him. This, indeed, is an evil essentially inherent in a law-established Church. It can maintain discipline, if discipline is maintained at all, only by a resort to means which the spirit of Christianity rejects. Compulsion must take the place of persuasion; command, of argument; law, of love. The assumed contract is founded upon irreconcileable principles. It is a grievance to them who are bound by it; it is despotism in the power which binds them. Society has now become awakened to this fact, and whilst the system continues to hold together, society will not endure, except under overwhelming pressure, anything like a resort to persecution. Hence it is that the bishops of modern times are so reluctant to call in the aid of the law for the suppression of heretical beliefs and practices within the lines of the Church; and hence it is that the clergy take the interpretation of the law into their own hands. Even the Confessional itself would gain more than it would lose by any systematic effort to put it down by compulsion.

The original misconception, therefore, is that of assigning the guardianship of orthodoxy and the maintenance of its teaching by the law of the land. Do what men will they cannot expel from an Established Church the false ideas, either in regard to faith or discipline, which may have become associated with it, without invoking a force which the religion of Christ condemns—a force which is quite as available against truth as against falsehood, and which, perhaps, has been far more commonly used to extinguish the former than to eradicate the latter. There is but one way out of the wood. It will be discovered ere long by the great majority of our countrymen. Let truth and error grapple upon equal terms. Give them "a fair field and no favour." If, under these conditions, the confessional can maintain itself, it may be inferred that there is some seed of good in it which neither reason nor religion have yet discerned. The probabilities, however, point to another issue. The Church, freed from all entanglement, will succeed by spiritual authority in effectually cleansing herself of the heresies which now nestle in her bosom.

THE CONGRESS OF OLD CATHOLICS AT CONSTANCE.

Though we cannot profess to be sanguine as to any direct or immediate results to be expected from the Old Catholic movement, we gladly allow that any attempt to throw off the spiritual yoke of Rome, and any wish to disclaim the arrogance of Romish exclusiveness, is a phenomenon of great interest to the Protestant world. We are anxious, therefore, to note any hopeful signs which appear in Old Catholic declarations of policy; and the Congress at Constance affords perhaps a favourable opportunity for the purpose. This congress is not like the meetings of the Congregational Union, which are assembled for mutual counsel only, and are incapable of any authoritative decision. It is more like the Wesleyan Conference, or a Presbyterian Annual Assembly, in its powers; it is the highest ecclesiastical authority of the new church established by Dr. Döllinger and his followers. It is, however, interesting to remark that the Old Catholics seem to be more alive than some great Protestant communions to the importance of congregational freedom. For in the draft of a synodal and congregational constitution, which seems to have been finally adopted, it is provided that each congregation shall have its church committee; and that a congregational meeting shall be held at least once a year. To this congregational meeting is entrusted the election of the clergyman and his curates. It is to settle also all congrega-

tional expenses, including the grant to the priests; and it is to prescribe the proportion in which the members of the congregation are to contribute. The same meeting is to elect the church committee, the business of which is to regulate the expenses in detail, to provide all requisites for worship, to take care of the poor, and in a word to be the executive power in all secular matters. It need scarcely be added that so far as the "cure of souls" is concerned, and affairs involving matters of doctrine or the spiritual prerogatives of the priesthood, everything is to be determined by the clergy, under the supervision of the bishop, and subject only to an appeal to the synod. This synod, under the new constitution, will take the place of the congresses hitherto provisionally held. It is to consist of the bishop, the whole of the clergy, and, in addition, of delegates from each parish, in the proportion of one to every two hundred electors. The bishop, or some one appointed by him, is to preside over the synod in its meetings; but in all matters whatsoever the synod may override the decision of the bishop.

Such is a rough outline of the scheme just approved at Constance. It will be seen at once that in such a constitution much more regard is paid to the rights of the laity than in the Anglican Church. And so far as this goes, the scheme has our hearty approval. Indeed if it were the resolve of a whole people, if it were the outcome of widespread conviction, or even if on a smaller scale it were the result of any strong impassioned faith in any freshly apprehended truths, we should regard it as giving promise of a great and beneficent revolution. But we fear that none of these conditions are fulfilled. The fastidiousness with which the Old Catholics deprecate the name of a sect or a denomination is hardly justified by the smallness of their numbers, or the comparatively narrow range of their influence. Even if the bishop's statement that he has been elected by over 50,000 Catholics of Germany, were characterised by the strict accuracy which we do not usually attribute to round numbers, still such a number is ludicrously out of proportion to the millions of ignorant peasants for whom the Pope is still God's vicegerent on earth. Certainly, numbers are of comparatively little importance, when the leaders of a new movement are enkindled by a zeal akin to inspiration. "A little leaven leaveneth the whole lump." It does so, however, not by proclaiming itself to *be* the lump; but by gradually converting it to the likeness of itself. But these men are not content to labour as an obscure sect until their virtues and their zeal can force a way to a conclusive moral victory. In direct contravention of facts and in defiance of common sense they declare that they, the 50,000 or so, are the old Catholic Church. They carefully state in their new constitution that the present movement can only be regarded as of a provisional character; they renew their claim as Catholics to all endowments, buildings, and rights of the Catholic Church; their evident purpose is so to use the political exigencies of the time as to supplant the Ultramontanes in a profitable alliance with the State. There is nothing in all this to appeal to the popular heart. The Ultramontane priest has a far better chance when he describes the sufferings of a persecuted old Pope. The Protestant pastor exercises a far nobler power when he appeals to a Bible which has enthroned itself in the hearts of the sinful and sorrowing. Ancient ecclesiastical authority wields a spell over the ignorant accustomed to entrust their salvation to its unquestioned power. On the other hand, a direct appeal to individual conviction will find its way to any spark of conscience that is left alive. In either way the popular heart may be ruled or stirred. But the Old Catholics will adopt neither the one course nor the other. They are debarred from both means of direct and widespread influence. They professedly rely upon tradition; they appeal to the authority of the Church; but while thus clinging to an ancient instrument of priestly power, they cast away the culminating absurdity of Papal supremacy, which was precisely what gave all point and force to the weapon that they grasp. On the other hand, while abjuring the doctrine of Papal infallibility as too monstrous to be borne, they retain all the paraphernalia of priestly miracle and magical powers which demand the subordination of reason to traditional faith. From such a policy all experience of human nature forbids us to expect the energy of a moral resurrection such as was wielded by Luther or Wesley. The Old Catholic movement may have indeed its attractions for cultivated professors or for the educated classes, who are galled by the absurdities of the Papacy while they fear the discomfort of too profound a revolution; but it has not touched, and cannot in the nature of things ever really reach, the springs of popular emotion. The truth is, the origin of the movement does not lie in any strong or all-commanding religious conviction. It is the recoil of taste and refinement from the intolerable intellectual degradation into which the Vatican Council has plunged the Catholic world. But taste and refinement never wrought a religious revolution yet; and they never will do so as long as human nature continues what it is.

Between the political reformation in our own country under Henry VIII. and the general designs of the Old Catholics there is a curious parallelism, which goes far to explain the elegant Latin letters of Anglican prelates, and the cordial speeches of Anglican representatives at the Congress. The Anglican ambition was to identify Church and nation, not so much by taking care that each Englishman should be a good Christian, but rather by enriching the secular attributes of the sovereign with those of the head of the Church. And we can well understand why the correspondent of the *Guardian* carefully notes, that though "the Old Catholic movement has not fallen to the level of a religious sect or the excitement of a political body," still "it is political and national." The careful deference shown by the Old Catholic leaders to the State in regard to matters which it would be far better for the State to let alone, shows how well they have learned their lesson. They have no difficulty about Prince Bismarck's tyranny. Whatever decrees he chooses to pass, they will humbly obey. Before the choice of a bishop it was determined that "no person should be elected who should not be agreeable to the State." And in the new constitution it is provided that the bishop shall only ordain those priests who shall be qualified under the new Prussian laws of May, 1873. Such provisions are perhaps natural, or even inevitable under the circumstances. But this is only because the circumstances do not include any genuine religious revival. Were this to occur it would certainly not beget any disloyalty to national governments, but it would generate a recognition of Christ's spiritual supremacy such as would make men comparatively indifferent to the opinions of the secular power on the qualifications required in ministers of the New Testament. Indeed, the genuine Catholics maintain a great Christian idea, though in a corrupt and perverted form, when they insist that the Church is wider than the State. The mutual relationship of Christians, though it does not and cannot clash with any true patriotism, has a wider range and more sacred claims than any national tie. The kingdom of God is greater than any kingdom of the world. And the Old Catholics exchange a perverted truth for a falsehood, when they provide for making the Church the creature of the State.

WHO ARE THE TEACHERS OF THE CHURCH OF ENGLAND?

This question is suggested to us by a chance sight of the *Ecclesiastical Gazette* for the present month (September). Its advertising pages contain sixteen advertisements of sermons for sale. Eight of these are publishers' advertisements, but the volumes advertised are published in a form and at a price which suggest that the sermons they contain are intended, not for study in the closet, but to be preached in the pulpit. Of the remaining eight advertisements there can be no doubt they are of manuscript or lithographed sermons for sale. From these advertisements we learn the existence of a new literary industrial class "plain-sermon writers," some of whom, if these advertisers may be trusted, have become "celebrated" in their calling. Thirteen shillings and sixpence, payable quarterly in advance, seems to be the general rate at which the religious teaching of a congregation can be supplied ready made. Higher prices seem to rule for rifle corps and harvest thanksgiving sermons, which fetch from eighteenpence to two shillings per sermon. Farewell sermons fetch as much as half-a-crown each. "Strictly original sermons by an experienced clergyman" are offered at "ten shillings per dozen." Others which a friendly "review" not more precisely designated describes as "admirable"; thoroughly to the point, and "appealing to the heart" are offered, "each sermon free for twelve stamps, printed in italics with a wide margin," to admit we suppose of local and personal alterations or additions. "Manuscript sermons" will be "purchased for immediate cash," by one of the publishers whose advertisements we above referred to; such sermons "must be original, of High Church tone, practical, *and legible.*" The importance of this last point is self-evident. Imagine a divine in the full current of a farewell discourse coming to a dead stop in his MS.! This advertiser has "Two or three good sets now on hand."

Of the state of things the existence of which these advertisements proclaim the writer's own experience supplies an illustration. In a church near Penzance he heard the same preacher twice within six months repeat Channing's sermon on "the character of Christ" with the change only of the text and the addition of a few *purpurei panni* of Evangelical common-place which did not harmonise very well with the plain broadcloth of the author's Unitarianism.

From these advertisements it appears that no inconsiderable number of the ministers of the Establishment no longer teach their hearers either by speaking to them out of the fulness of their hearts, or by giving to them the result of the deliberate thought and careful composition of their closets, but buy the spiritual food which they weekly retail to their flocks as they do the earthly food consumed by their households—in the cheapest market. Such a state of things is natural in an age when a priestly, not a prophetical, character is claimed by the clergy of the National Church, and the greater number of its ministers no longer seek to be faithful and earnest preachers of the once crucified but ever-living Christ, but pride themselves on being the only men "who know that they have the Lord's body to give to His people" and who can "forgive sins" to those who confess to them. However natural such a state of things may be in the present condition of the Establishment, it is another ground for condemning it, another proof of its failure to do that which it was intended, and what it professes to do. The "centres of light" in the rural districts shine only with borrowed light supplied like gas at so much per quarter. "The men of education" who are set amongst our village poor to be their instructors, however highly educated they may have been, in other respects apparently lack the practical education which teaches a man to compose and preach his own sermons; and so, they be called on to hold forth at a harvest thanksgiving or at the annual visit of a rifle corps to the parish church, they have to send off eighteenpence in stamps for the means of improving the occasion, and they take leave of their flocks in a neatly lithographed composition at half-a-crown. Sydney Smith used to laugh at the "stale rhetoric" and "eloquence a week old" of the clergy of his day, but at any rate the rhetoric and eloquence, if old and stale, was *their own*, and better than stereotyped rhetoric and lithographed eloquence received by post on the very morning, perhaps, that it is to be used in the pulpit. Some Church people treat this matter very lightly. "Better—say they—that the man should preach a good sermon of somebody else's, than a bad one of his own." We should say far better that the man should preach his own bad sermon *because it is his own*, than borrow from another, however good the borrowed sermon may be. At any rate, you have some proof of the preacher's earnestness and industry in his calling, and his own thought, however poor it be, must come from him with something of reality and power. In no Church in Britain except the Establishment is this traffic in religious teaching openly and notoriously—if it be at all—carried on, and one reason why the stately parish church is in so many villages not a quarter filled while the humble chapel of the Primitive Methodists or the Bible Christians is crammed, is that there the local preacher has left the plough or the counter to speak to the people what he really thinks and feels about "the Christian law of love, and the Christian hope of glory"; while in the Church "the man of education, and the gentleman" listlessly reads in sublime unconsciousness of its authorship his lithographed adaptation of Channing's Unitarianism or Newman's Romanism. In fact, under this system of anonymous sermon-writing, no congregation has any security as to the character of the religious teaching they may receive. No one knows—not even the clergy who preach these MS. or lithographed sermons—who the anonymous writers of them are. What if the Society for the Maintenance of the Faith, which seems about to buy up the vacant pulpits of the Establishment, should adopt the policy of the Conservative party in regard to the Central Press Association, and buy up the writers and publishers of these sermons? Who then would be the teachers of the Church of England? E. C. W.

THE ANTI-RITUALIST AND ANTI-CONFESSIONAL MOVEMENT.

There has been a second meeting in Plymouth to protest against the introduction of confession and absolution. It was held in Portland Chapel, Mr. T. Littleton, of Devonport, presiding. The attendance was very large. In the course of his speech the chairman said he held in his hand the "First

Catechism for the Children of the Church," issued by the Church Extension Association, in behalf of the funds of which he understood the late Bishop of Exeter lately preached a sermon, the intention being to erect churches in certain districts where they were said to be much needed. The teaching set forth in that catechism he maintained first drew persons into the confessional, and after that it granted them absolution. Now, was there any authority for such teaching in the liturgy of the Church of England? He regretted to say there were some grounds for it—(Hear, hear)—and it was consequent upon this. The Prayer-book of the Church was a reformed Romish Prayer-book. Our reformers were born and bred in the Romish Church, and though God did a great work by them and in them, still, owing to the circumstances to which they were subjected, and, owing to the power of the nobility, they were unable to go so far as they wished; hence, so much of what was Romish, with regard to confession, the ordination service, and the visitation of the sick, still remained in the Prayer-book, which was taken as an authority by the Ritualists for the erroneous doctrines they propagated. Therefore, those gentlemen at the meeting last week were right when they said a revision of the Prayer-book must be made. (Hear, hear.) The Church of England could not retain its character worthily as a Protestant institution, unless that book was made a Protestant Prayer-book, but at present it could not possibly be said to be so. The Irish Church was going to expunge the word "priest," the ordination service, and the service of the visitation of the sick, and such, he thought, should be done by the Established Church of England. (Hear, hear.) He hoped that such a course of action would be taken by the electors in general, and by those of these towns in particular, for he believed, if such was the case, they would be relieved of all anxiety on this subject, and have such laws passed as would still uphold the English Church as the great bulwark of Protestantism. In conclusion, the chairman informed the meeting that this was merely a preliminary gathering, leading to the formation of an association, which would be called the "Portland Chapel Protestant Association." Mr. Knowles, of Portland Chapel, said they were that evening to work for the maintenance of an open Bible. They were not all going to Rome, they were not all going to become Ritualists, and that the Ritualist priests, who had lately gone to Lancashire, would find out. They were not all there that evening for a party purpose, they were not there as Whigs and Tories, or for the disestablishment of the Church; they were there as Protestants to band themselves together against the hordes of Jesuits, who driven out of Germany by Prince Bismarck, were pouring into this country. He would sooner see a famine in this land, he would sooner see a plague or bloodshed by war than he would see Popery introduced into this country, or their idolatrous, blasphemous services and ceremonies carried on here. The speaker proceeded to read extracts from Romish books on confession, and pointed out the evils attendant upon it, saying if Englishmen did not put a stop to the encroachments of the Ritualists they would find themselves bonnd down as their forefathers were prior to the time of the Reformation. The Rev. Mr. Wale, of Trinity Chapel, expressed his sympathy with the movement. This confessional movement was, after all, but one branch of the tree of evil, and in looking at this one matter, they must look to the other parts of the widely ramified system, and they could not but see that all these evils were being forwarded by members of the Established Church itself. They had to deal with and grapple a widely-spread evil, which was maintained by the Prayer-book of the Church. The services of the Baptism, and the holy communion, and the burial service, taught falsehoods, and so he fully sympathised with those who were trying to obtain a revision of it. This, in his opinion, was the bottom of the great upas tree, and he was not afraid to express his belief that there were many ministers of the Church of England, who were wholly and solely Jesuits and Papists. (Hear, hear.) The great remedy, then, must be in the Church of England herself, and if something were not done to stop this inroad of Romanism, he should go in for disestablishment. (Applause.)

A Leeds correspondent writes:—"On the 18th inst. a meeting was convened in the Philosophical Hall Library, at half-past three in the afternoon. About fifty representative gentlemen attended. The Rev. E. R. Conder, chairman of the Congregational Union of England and Wales, was called upon to preside. The chairman briefly stated the steps which had led himself and others to sign the requisition, and without giving any pronounced opinion, called upon Mr. E. Butler, who had drawn up the resolution, to address the meeting. Mr. Butler explained the action he had taken, and moved: 'That this meeting, having regard to the notorious facts of the increase of sacramentarianism, ritualism, and priestcraft, together with their correlated evils of infidelity and luxury, considers that there is a loud call upon all who love the Gospel of our Lord Jesus Christ, to unite in conference, prayer, and action, for the demonstration and defence of "the truth as it is in Jesus."' Mr. Butler thought that, apart from the organisations already in existence, for the use of heroic remedies to cure our national maladies, there was room for one based simply upon faith in Christ, or, in the words of Howe, upon 'adhesion to Christ, and cohesion to one another.' A long and interesting discussion followed, in which several ministers, Baptist and Independent, and many laymen, took part. There was an evident wish to learn by what means Mr. Butler and those associated with him proposed to carry out the resolution, if passed; and 'the previous question' was moved that the meeting might know to what it was likely to commit itself before voting. Mr. Butler entered fully into explanations, and said that if the resolution were passed he meant to move that a kind of 'Protestant organisation or society' should be formed, to arrange for lectures, and for the diffusion of pure information on the subjects named in his resolution. He thought it would be quite possible to get able men in all the Protestant Evangelical denominations, who had studied these questions, to go the round of the churches, and stir up the people; then, perhaps, the ministers would take the matter up, and carry on the work. At present he thought there was much apathy; much preaching of the 'Gospel of mere comfort,' and not such a fearless following out of truth as the signs of the times demanded. The opinion of the meeting being somewhat divided as to the best kind of organisation, Mr. Butler was asked to consent to an alteration of his resolution, so as to secure more definiteness and concentrated power, and on his refusal to do this, an amendment was moved by the Rev. W. Currie to test the opinion of the meeting, viz., 'That this meeting having regard to the increase and attitude of Ritualism, and its attendant evils, considers that the time has arrived when all who desire the spread of pure Christianity throughout the land, should unite in earnest protest against the alliance of Church and State, which gives a legal sanction to practices avowedly subversive of the very principles of the Protestant Reformation, and injurious to public morality.' This with a slight modification was put to the meeting and lost by a few votes. A committee was subsequently appointed to give effect to the resolution. It is to be hoped that Leeds will take its due share of the work of educating the country in Nonconformist principles; heretofore its comparative hesitancy, if not silence,—notably on the education question and its bearings—have excited both suspicion and sorrow throughout the country."

RITUALISM IN MR. GLADSTONE'S PARISH CHURCH.

The *Liverpool Mercury* states that since the appointment of the Rev. Stephen Gladstone to the rectory of Hawarden, there has been gradually introduced a more elaborate ritual than had formerly been observed in the service, and of late some severe remarks have been made as to Mr. Gladstone's unquestioned High-Church proclivities. It has been asserted that he is about to introduce the confessional into the church; but so far as the *Mercury's* inquiries enable it to ascertain, it believes that such a practice does not at present exist. There are, however, certain indications which point to a still further development of ritualistic practices, which the reverend rector would scarcely deem it prudent abruptly to force upon his congregation after the conciliatory course pursued by his immediate predecessor. The Liverpool paper proceeds to give the following account of the service on Sunday, at which the Prime Minister was present:—

The ordinary service began at 11 a.m., and at that time the church was tolerably well filled with a highly respectable congregation, comprising a number of young people and children. The church clock had scarcely finished striking the eleventh hour when the organ pealed forth and a procession started from the vestry. This was headed by the choir in surplices, followed by the Rev. F. T. Chamberlain and the Rev. A. B. Lyttelton, the curates, the Rev. S. E. Gladstone, the rector, bringing up the rear, with his hands clasped upon his breast, and looking with the same solid and careworn aspect which not unfreqnently distinguishes his father. Before the commencement of the service, the Premier, accompanied by Sir Stephen Glynne and some members of the Premier's family, arrived at the church from Hawarden Castle, and occupied their customary seats in the chancel. The service was intoned by the Rev. F. T. Chamberlain, the choir repeating the responses in monotone. Tallis's responses were used after the first recital of the Lord's Prayer, and the Venite was sung to a single chant. The Te Deum was sung to two single chants, the change occurring with the words beginning, "When thou hadst overcome"; and the Benedictus to a double chant. It being the festival of St. Matthew, the Athanasian Creed was intoned in the place of the Apostle's Creed. The Litany was repeated in monotone. There were but two hymns, which were sung by the congregation with spirit; but the other choral parts of the services devolved almost exclusively upon the choir. The communion service was conducted by the Rev. A. B. Lyttelton, the Rev. S. E. Gladstone reading the epistle, and the Rev. F. T. Chamberlain the gospel for the day. There were no bowings or genuflexions; but with the exception of the reading of the commandments and the epistle and gospel, the whole communion service was conducted by the officiating ministers with their backs to the people, the Rev. Mr. Chamberlain, who occupied the central position, frequently kneeling upon the stone steps which lead to the altar. The altar itself was also decorated. Upon the tiled flooring were two bronzed standards, each containing a candle of large proportions; and candles, but of smaller size, were upon the altar. These were not lighted. Silver-gilt vases, containing cut flowers, supported on either side a cross about two feet high, formed also of cut flowers, which occupied the centre of the communion table. From the front of the pulpit was suspended a small green banneret, with gilt bordering and fringed ends, containing the sacred "I.H.S." entwining a cross worked in gold.

The Rev. Stephen Gladstone was the preacher, and the Liverpool journalist says that the Premier during the sermon sat apparently immovable gazing upon his son. Judging from the sermon delivered on Sunday, Mr. Gladstone cannot be ranked among the leading preachers of the day. His manner was measured and slow, and his matter simple even to childishness. There was an almost slavish adherence to his manuscript, which did not, however, save the reverend gentleman from one or two very unpleasant hesitations, and the delivery of the sermon was characterised by none of the energy and warmth which distinguish the pulpit effusions of some men of the same school. The Premier, who looked careworn and anxious, entered heartily into the service, and in the singing of the second hymn, "Jerusalem, my happy home," he appeared to emphasise the words, "When shall my labours have an end?"

"TRAFFICKING IN SOULS."

Under this heading the *Liverpool Courier* (Conservative) publishes the following in a leading article:—

Nominally it is the advowson of the parish of Liverpool; literally it is the spiritual charge of a multitude of men. By sheer power of money a stranger, who has never spent four-and-twenty hours in the town, has acquired the highest ecclesiastical office in Liverpool; he is arbiter of the religious teaching of a quarter of a million of people, the superior lord over a hundred district incumbents, and the immediate ruler of the two principal churches in the town.

The arrangement affects the eternal welfare of the most populous parish in the empire, yet a stranger, who is willing to embark 10,000*l.* in the clerical business, steps into this momentous office, without let or hindrance. The people are never consulted about the affair; their earnest wishes may be—probably will be—violated ruthlessly. . . . We know that it is the law, but the law is wrong, and we only need practical example of its operation to appreciate its evil character. . . . The thing is bad in itself and deserves reprobation on its own merits. But here the injustice is aggravated by the fact that it threatens to involve the town in religious feuds and to fasten upon the parishioners ritual and doctrines hateful to the community. The selling of a high office in the Church is bad enough, but the selling of it to the enemy is infinitely worse. Yet this is what has happened. We do not know whether the Evangelical section competed for the prize and were outbidden by the heavier purse of the Ritualists. We hope they did not, for that were only to put extra money in the pocket of Mr. Stewart. The fact is sufficient that the ultra-Ritualists have bought with gold the rectory of Liverpool, and that it is irrevocably in their power—when it may please the present incumbent to make room for his customer—to introduce their mediæval practices and their Romish doctrines into the two cathedral churches of the town.

In the *Liverpool Albion* of September 17th, appears a letter respecting the sale of the rectory of Liverpool, and the effect it has produced on the minds of a large number of the inhabitants, from which the following are extracts:—

Under the late Rector Campbell's ministrations, the services of the two parish churches were conducted in a manner consistent with the principles and doctrines of the Protestant and Reformed Church of England. There was nothing which a strict High Churchman could not assent to, and nothing that an extreme Low Churchman could object to. I use the word High Churchman because I shall endeavour to show that those who have hitherto been known by that name have either joined the Ritualistic party, or gone over to the Church of Rome; and, in short, that the line of demarcation between the two rival parties in the Church is fast disappearing, and that an aggressive and altogether "new" party is rapidly filling its place. Now it is well known to those who were in the habit of attending the Easter vestries how the late rector was urged by a "noisy" and refractory party to make certain "changes" in the parish churches. . . Your readers are doubtless acquainted how their efforts were baffled by the steady and unflinching attitude of the rector, and how, by his uncompromising principles, he won for himself, up to the day of his death, the hearty thanks and admiration of the general public. We now arrive at the period when in the person of Rector Stewart we have a clergyman of a different stamp. Wanting in firmness, and suspected of having a liking for a more advanced ritual, it could not be, after all, to those who have watched his career, a matter of great surprise to hear of his desiring a change, or to hear of his severing a connection which perhaps to him in many respects had not been a happy one. . . Now, had he negotiated with any moderate man or any well-known safe High Churchman, there would have been nothing like the feeling which is expressed on all sides. But to arrange for the sale with a now notorious and obnoxious society—a society which ought to be shunned by every Churchman, be he either High or Low—is, to say the least, a scandal to the Church and a direct insult to the people of Liverpool. This, no doubt, is strong language; but the question is whether the circumstances attending the sale of the rectory do not justify it. Did the rector know the character and object of the society which has purchased the living? Does he not rather know that it has within its ranks men of the most pronounced and extreme Ritualistic views; men who were the prime movers in petitioning the bishop to license clergymen to hear confession in a Protestant Church; men who neither conform to the laws as laid down by the Mackonochie, Purchas, and Bennett judgments, nor obey their bishops. . . I have only to mention the names of several clergymen belonging to this society, and your readers can judge for themselves:—

Dr. Littledale, London;
Mr. Mackonochie, St. Alban's, London;
Mr. West, London;
Mr. Bennett, of Frome;
Mr. C. Parnell, of St. Margaret's, Liverpool;
Mr. H. S. Bramah, of St. James-the-Less, Liverpool.

I might mention many others, but the above may be taken as a "sample" of the men who belong to the

society, and who, as some of your readers well know, act and preach doctrines akin to the Roman Catholic religion.

ECCLESIASTICAL PROPAGANDISM IN FRANCE.

The following interesting statement is extracted from the Paris correspondent of the *Guardian*:—

We see and hear now repeated on every side and in every tone the inference, which seemed to be only too evident from the first, that the policy and tendency of certain parties in France, both political and religious, was to identify vengeance against Germany with the dissolution of Italian unity, the recovery of Alsace and Lorraine for France with the restoration of Rome to Pius IX. At all events, it seems clear that whenever the time comes for renewing the conflict with Germany, the Italian question will be that which will always be looked to as affording the readiest ground and pretext for picking a quarrel. A religious crusade against Italy and Germany is the only legitimate conclusion to be drawn from such premises as the above.

The Duc de Broglie and the Government, we are told, say that they are not to be held responsible for episcopal language. But surely any Government must be held responsible for the emission of language which is calculated to involve the country in a suicidal war, and especially when such instigations proceed from so high a quarter as to augment their influence and render them doubly dangerous. But the real and most pressing danger of the present crisis and so-called religious movement in France consists in the fact that in this instance patriotism (or what passes for such) and fanaticism go hand in hand, and that to "save Rome" and to "save France" are regarded as equivalent expressions, as convertible terms. Never was a more ominous conjunction for the peace of Europe and the world than that cry of *Sauves Rome et la France*, which has been made the leading utterance and watchword of all the recent religious demonstrations which have been vibrating through the heart of France. So long as it continues to be raised and accepted, and accompanied with so many other indications of a similar character, it is simply absurd to profess to see (as many returning English pilgrims do), in all that is taking place just now in that country, only a revival of religious faith and fervour, and an outlet for religious devotion.

There are other and far deeper, and more daring and more ambitious influences at work and objects in view than are dreamt of in the philosophy of such observers. What is now going on in France seems to threaten to lead the country eventually into one of two issues and contingencies. France, if worked up into a state of religious frenzy and fanaticism, will hardly be long kept back from trying the chances of war again at all hazards. I have no faith in the opinion of those who profess to think that the "good sense of the country" will "prevent it from becoming the instrument and victim of priests and Legitimists." We have had a specimen of the "good sense" of Frenchmen when acting under passion and impulse, in the folly with which they rushed into the late war. If France goes to war again with Germany and Italy in such a vein, it is just possible—(there is no saying what so excitable a nation may accomplish under such impulses)—it is just possible that she might perform again the prodigies of 1789, when her barefooted and ill-armed levies beat back all Europe under the impulse of Republican and political frenzy. The Radicals appealed to the same spirit in 1870, and hoped to have drawn from it the same results. But when Gambetta and others applied the match, the elements of combustion were found wanting—the expected explosion of patriotic zeal did not take place, and the effort was soon crushed. The Papal party, priests, Jesuits, and Legitimists, in France, may now, possibly, appeal to the religious fanatical sentiment of the nation with more success, and rouse a spirit which makes Frenchmen almost irresistible against any odds. This is one contingency. But if they fail? Or if the religious effort be crushed or prove ineffectual, like the political effort in 1870? Why then, it is not difficult to conjecture, by what took place on the latter occasion, what would be the result of a repetition of the same consequences. Whatever the Germans left "undone" in 1870, they and the Italians would assuredly take good care to "do," and to do thoroughly, on a second opportunity being afforded them; and we should not again, probably, hear of "France" on the map of Europe otherwise than as that "geographical expression" to which it would have been one object of her suicidal warfare to have again reduced Italy.

On the other hand, the feelings which predominate in France at this moment seem all to favour the cause of the Comte de Chambord. I am inclined to think that those persons are in too great a hurry who cry out just now that there is an end of the fusion. The strength of the fusion consists not so much in itself as that it jumps with the present religious and political humour of the country. For what champion more fitted than Henri V. to head a religious crusade against Italy for the restoration of Rome to the Pope, and against Germany for the restoration to France of her forfeited provinces and lost military and political predominance? And, as I have intimated above, the two causes and the two quarrels seem to be becoming identified in the mind of the French masses. Such a conflict entered upon on such principles could be fought under no banner more appropriately than a white one; and the expectation that it would be unfurled for such a purpose forms a strong motive to rally to it.

M. de Pressensé, in writing to the *Débats* from Constance, where he has been "assisting" at the third congress of the Old Catholics, expresses his but too well-grounded alarm at the religious colour political events are taking:—

It becomes more and more evident, he says, that religious questions are assuming a preponderant place in the struggles of this so-called positivist century. Just now we find religion underlying the whole State action. It dominates our home and our foreign policy; and if we do not show ourselves watchful and resolved, we shall ere long find ourselves engaged in that most frightful form of war—a religious one. Crusades are preached in a shameless and a ruthless spirit, not only from the pulpit, but in episcopal letters and those circulars which give the tone to French pilgrimages. This detestable mixing up of religion in politics is the natural consequence of the insolent triumph of the Ultramontanists within the last three years. It is part and parcel of the line of action and of the central principle of Ultramontanism. I do not hesitate to say that if the breath of reform do not pass over us; that if the final victory be on the side of the Ultramontanists, the end of the Latin race is at hand. Is there any chance of reformation, any sign of it on the horizon? I seek for one with passionate longing, and I have come here to Constance hoping to discover one.

What M. de Pressensé styles the insolent triumph of Ultramontanism is (says the Paris correspondent of the *Daily News*) it would appear, giving a stronger degree of cohesion to the Reformed Churches of France than could have been hoped for when the Synod met in the summer of 1872 in the Temple of the Rue Roquepine. The French Protestants know that in the event of the crusading war the Royalists meditate, the charge of being Prussians or Italians *à l'intérieur* would be raised against them by the priests, and, under the mask of patriotism, the fanatics of the Catholic party would be hounded on against them. Anyone who was in France at the breaking out of the Franco-German war, when the spy fever raged, and the Protestants of Alsace and Franche Comté were denounced by Baron Pron, the Prefect of Strasburg, as disguised Prussians, can understand the alarm of the Reformed Churches. Spanish as was the theology of the Empress Eugénie, it was mild and tolerant when compared to that which is rampant in the Assembly, at Frohsdorf, and in the household of every Bourbon princess in France. When a man like General Le Flô must head a pilgrimage to some obscure shrine in Morbihan in order to keep his post of Ambassador to St. Petersburg, what excesses of intolerance might there not be anticipated were the Government of this country fairly launched in another Roman expedition, and the flames of religious fanaticism let loose in every part of the territory? The alarm of the French Protestants finds utterance in a petition addressed to their co-religionists in the Assembly. It is signed, with the exception of M. Guizot's immediate friends, by the most influential members of the Reformed Churches, whether Lutheran, Calvinist, or of the broad sections of both; and I am told by thousands of less prominent persons. [The petition was given at length in our last number.] Numerically, the Protestants of France are swamped in the Catholic mass. But they have the immense advantage over the latter of solidity of character, tenacity of purpose, and an absence of that sham enthusiasm, sentimentality, and frothy pretence which foreigners are apt to regard as being inherent in the French disposition. The *Univers*, in commenting on the petition of the Reformed Churches, coolly admits that in the event of a Monarchical restoration the Syllabus will be "Lord Paramount of France."

CHURCH AND STATE IN HUNGARY.

The new penal code which the Hungarian Government has drawn up to be laid before the Chamber at Pesth next session contains some important provisions for securing the civil power from encroachments on the part of the ecclesiastical authorities. According to the semi-official *Pester Lloyd*, the new code "will not permit an ecclesiastical dignitary or minister of religion to issue any decrees, whether in his own name or in that of some home or foreign authority, which may be opposed to the laws of the State. It is indispensable to the supremacy of the State that only one legislative power should be recognised as valid. Any one who should fail to fulfil this requirement—who shall issue decrees against the laws of the State, either in the name of the Pope or of the Church—will be liable to punishment." The bill defines two kinds of offences under this head. The first consists in issuing a decree which has not been submitted for the approval of the civil authorities and contains stipulations which are opposed to the laws of the State. In this case the punishment will be a year's imprisonment and a fine of 3,000 florins. The second class of offences consists in issuing an ecclesiastical decree opposed to the laws of the State after such decree has been submitted to the Government and prohibited by it; and the offender coming under this category will be liable to three years' imprisonment and the loss of his stipend. The first of the above punishments would, under the new code, have been applicable to the Hungarian bishops who published the decrees of the Œcumenical Council before the Government prohibited such publication, and the second to those who published them after the prohibition. The bill also empowers the Government "to take measures for preventing ministers of religion from speaking in the pulpit, or in any other place where they are performing the functions of their sacred office, of political matters in a manner calculated to disturb public order."

The *Pall Mall Gazette* has the following:—"The Ultramontanes of Austria have recently received a severe check, and in the person of Prince Furstenberg, Archbishop of Olmutz, have "caved in" with a suppleness that shows that they know when to bend rather than break under the pressure of temporal power. The immediate cause of collision between the authorities temporal and spiritual was a recent decree of the Minister of Worship enjoining on all parish priests the duty of reporting the death of any Italian subject deceased within their cures, either to the Austrian Minister at Rome or the Italian Minister at Vienna. This the prince archbishop not merely declined to do, but published his resolve to his clergy through the journal he patronises, informing them that he considered that compliance with the edict would be intolerable, as being a recognition of the rights 'of the robbers of the States of the Church.' His act, however, brought him under the direct power of the law which compels the ministers of the State Church to carry out its lawful orders under severe pecuniary penalties for disobedience, and the archbishop was duly informed that, under its provisions, he would be fined 500*l.* if the publication of the decree was not made in his diocese within a certain short fixed period; and, further, that the fine would be again and again repeated at certain intervals until it produced its effect. Under these circumstances, Prince Furstenberg thought it better to yield, and has allowed the decree to go to his clergy for promulgation, stimulated, possibly, by the remark of the anti-clerical papers that his conduct was supplying the best possible arguments for bringing to bear on the immense revenues of the Austrian episcopate the power the Legislature possesses over them."

AN ANTI-RITUALIST ASSOCIATION has been formed among the members of the Church of England at Toronto. That would seem to show that "the Catholic revival" is making progress in the Dominion.

STATUE TO RICHARD BAXTER.—At a large meeting, representing all shades of religious opinion, held last week in the Guildhall, Kidderminster, Mr. Thomas Brock, sculptor, of London, was commissioned to erect a statue in memory of Richard Baxter, at Kidderminster. The cost is to be about 700*l.*

THE DUNDEE HERESY CASE.—The case of the Rev. Mr. Knight again came before the Dundee Free Presbytery on Monday, when, after a long discussion, it was decided by 19 to 13 to abandon the charge of heresy which had been raised against him, founded upon an article on prayer, which he had contributed to the *Contemporary Review*. The minority threaten to appeal to a higher court.

MARRIAGE WITH A DECEASED WIFE'S SISTER.—The Tasmanian Legislature is now in session. An unofficial member has carried a measure to legalise marriage with a deceased wife's sister. The Assembly assented to this, after a slight opposition on the part of four members only, and the bill has passed the second reading in the council by a majority of twelve to two, although Bishop Bromly and clergy and some ladies petitioned strongly against it.—*English Independent.*

THE O'KEEFE CASE.—It is reported that the celebrated Callan case is on the eve of settlement. Mr. O'Keefe is said to have had a friendly interview with his bishop, and it is believed that a diocesan council will in a few days meet to arrange the terms of settlement. In the meantime Father O'Keefe has ceased the public celebration of his priestly functions, and we learn by telegraph that there was no Divine service in his parish church on Snuday.

"LORD" BISHOP.—A curious question has been raised at the Disestablished Church Synod of Elphin. The dean proposed that the bishop should no longer be called "Lord." The bishop replied he was "Lord" by virtue of the Queen's letter; he had paid 260*l.* as fees of honour, and if the synod would repay him those fees they need never call him "Lord" again. Eventually an amendment virtually negativing the dean's proposal was carried.

SUDDEN DEATH OF THE VICAR OF SHEFFIELD.—The Rev. Dr. Sale, vicar of Sheffield, expired suddenly in his bedroom about one o'clock on Saturday morning, aged seventy-one. He had retired to rest in his usual health about eleven p.m. The deceased, who was rural dean and canon of York, was universally respected, and the tidings have caused the deepest regret. The living is worth over 1,000*l.* per annum, and has the patronage of many local clerical appointments. It is in private gift.

ALL SAINT'S, MARGARET-STREET.—A correspondent informs the *Pall Mall Gazette* that the Bishop of London has offered the living of All Saints, Margaret-street, to a clergyman who declined it rather than agree to his lordship's requirements for the discontinuance of the use of the vestments and of the present practice of the church in regard to the position of the celebrant at the Holy Communion. There is, however, no truth in the rumour that the bishop intends to allow the right of presentation to lapse to the Archbishop of Canterbury.

THE ANGLICAN CHURCH AND ROMANISM.—In a sermon preached at Liverpool on Monday, Monsignor Capel claimed that the Roman Catholic Church was growing in power, as proved by the movement of a party in the English Church to imitate its ceremonies and functions. The efforts made in this and other countries to stamp out the Roman Catholic Church had not interfered with its mission of civilising the world, while England could not point to a country where she had directed the religion of a nation towards the worship of God. He claimed that the Catholic Church had always been favourable to education, instancing the fact that the elementary school system had been originated by a Spanish priest.

A CURIOUS LITIGATION.—The Rev. J. Page Hopps, Unitarian minister, has raised an action for interdict in the Glasgow Sheriff Court against his fellow member of the Glasgow School Board, Mr. Harry L. Long, and at the hearing of the case on Tuesday some singular points came up. The

pursuer seeks to interdict Mr. Long from selling a book purporting to be a review of Mr. Hopps' "Life of Jesus," into which all or nearly all the latter work is transcribed for the purpose of being "pulverised," and the whole sold for 6d., the original work being published at 1s. One of Mr. Long's defences is that the pursuer's book is wholly blasphemous, and the sheriff, in granting *interim* interdict, has allowed the record to remain open that proof of this may be led.

A REMARKABLE WILL.—A rich Catholic lady who died at Munich the other day left a will on which was endorsed the following direction:—"This, my last will and testament, is not to be opened except in the presence of the chief judge, the head of the Catholic faith, and the head of the Jewish congregation." On the will being opened by these gentlemen, it was found that her property was left to the Jews, her reasons for the bequest being stated as follows:—"During the whole course of my life I have given my best attention to investigate the various creeds, and I have seen that the Jewish religion is the purest of all; among all nationalities I have never noticed any possessing such good and upright feelings as the Jews. I therefore bequeath 60,000 thalers to the heads of the Jewish congregation, to be distributed to such of their charities as they please." The will terminated with these words:—"Any person who may presume to disobey my injuctions, and depart from the exact terms of my will, that part more especially connected with the good of the Jews, may the curses inscribed in the Book of the Law rest upon him!"

WHAT WE ARE ALL PAYING TO TEACH.—At the recent public meeting at Dereham, in connection with the new Congregational Church there, Mr. Colman, M.P., said, that if anything would arouse the people of this country in favour of more freedom in religious matters, it was what was now going on in the Established Church. A few days ago he was informed that a clergyman residing in East Anglia in this year 1873, called upon a parishioner and asked him why he did not go to church. The parishioner, who was a Churchman, replied that he could not go, as he did not agree with the views there propounded. The clergyman replied, "It is not for you to think; the Church thinks for you." To show the tendency of the Church of England towards Romanism, Mr. Colman read some extracts from a leaflet, issued by the Norwich Layman's Ritual Institution. These extracts were: "Aspiration—Holy Mary, Mother of God, pray for us now and at the hour of death." "In your houses should be an image or picture of the Blessed Virgin; before it a lamp or taper to be lighted on the anniversary of her feast. This is to be continued until an altar dedicated to her honour be restored in our churches." If this sort of thing did not stir up Englishmen he was mistaken. An open foe they could meet and in a certain sense respect; but a secret foe was abhorrent to their feelings. Before long there would be some movement in the Church of England, and it was well that Nonconformists should prepare by the erection of suitable buildings for the secessions that would take place from the Establishment.

PILGRIMAGES.—The French pilgrimages still continue, in spite of the break-up of summer weather. During the remainder of the present month they are chiefly directed—exclusive of La Salette, Lourdes, and Paray-le-Monial—to St. Malo, the sanctuary of Mont St. Michael, and to Nancy, where a few days since 6,000 pilgrims were gathered together to assist at the coronation of Notre Dame de Sion, in thanksgiving for the liberation of France from German occupation, the banners of Alsace and Lorraine being carried in procession. It is calculated that 600,000 pilgrims have already visited the great shrines of France during the last three months, while as many more, unable to leave their own homes, have joined in the devotions in their own parish churches, or at the least spiritually. The Hon. and Rev. Dr. Talbot, the chief promoter of the Paray-le-Monial pilgrimage, who is still in France, having gone on to the shrine of Our Lady at Lourdes, writes to say that "already most of those who made that long and weary journey to Paray have begun to reap their reward," and that some of the "pilgrims" have vowed that if the Holy Father is delivered within twelve months from his prison in the Vatican they will "repeat their labours next year as an act of thanksgiving." In emulation of their English and French brethren, the Roman Catholics of the United States are contemplating the organisation, on a large scale, of a pilgrimage to the celebrated historic shrines of Europe, and, above all, to what they are pleased to term the "Prison of the Vatican." It is also proposed that after visiting Rome the pilgrims should proceed as far as the Holy Land, in which event Father Monnot, the superior of the Jesuit Mission in Syria, has promised to provide them with proper guides.

WHAT ENGLAND OWES TO NONCONFORMISTS.—At a meeting at Durham Mr. Tillett, of Norwich, said:—"The religion now being taught in the National Church was an adulterated article; and Parliament, which had the control of the Church, ought to prevent its breaking its contract by spreading spiritual poison just as it prohibited the spread of poison affecting the body. Nonconformists could join members of the National Church in protesting against this corruption; but, while those Churchmen worked in their own way to deliver the Church from thraldom, the Nonconformists would work in the mannner they deemed best. It was said that Nonconformists were troublesome people. That had always been, and he was afraid would always be their character. Some years ago they troubled Parliament to repeal the Test and Corporation Act, to give liberty to the Jew, and to emancipate the Roman Catholic. In 1828 the Duke of Wellington proposed to endow the Roman Catholics—to have a concordat with the Pope. The duke wrote a letter to Sir R. Peel, with suggestions as to the proposition; but Sir R. Peel found a difficulty in the way of having a concordat with the Pope—a difficulty that arose not from the Church or the Conservative party, but from the Nonconformists, who would not hear of such a thing. Again, in more recent times, Mr. Gladstone—out of fear of the Dissenters, said Earl Grey—did not propose concurrent endowment when the Irish University Bill was before Parliament. Thus the troublesome Nonconformists prevented another disgraceful job. Then these troublers had repealed thecorn laws, abolished church-rates, and soon they would he troubling again. One of their missions at this time was to help up the labourer to a position where he could help himself. Referring to a cry that there was a reaction, Mr. Tillett bade his hearers, in watching the present have their eyes also on the past, for it would be found that at periods when Nonconformity was said to be at a low ebb it suddenly assumed unexpected proportions, and overthrew those who had been jeopardising the religious and civil liberties of the people."

ARCHBISHOP MANNING AT FAULT.—The *Guardian* publishes a long correspondence between the Rev. A. Nicholson and Archbishop Manning, or at least his secretary, which in some respects is remarkable. Dr. Nicholson, it seems, was present at a sermon delivered by the archbishop at the height of the pilgrim fervour, in which his grace was hurried on by his enthusiasm into the statement that our Lord by taking human nature had deified it. The statement might possibly pass if made rhetorically, only unfortunately the consequence was built upon it that our Lord's human nature is susceptible of "Divine worship," and the mention of such a consequence at once invested the statement with the vigour of a theological dogma. Dr. Nicholson, surprised, ventures to write for an explanation, without "letting out" that he made the request, not in the simplicity of ignorance, but out of a pretty accurate acquaintance with the subject—a fact which his masterly letters subsequently written abundantly show. Thereupon, rather taken in, Dr. Manning directs his secretary to show compassion upon his troubled interrogator as upon one out of the way, which the secretary in mellifluous language proceeds to do. But Dr. Nicholson is not to be satisfied, and though still reserving his fire, he replies with a fuller statement of the difficulty. The secretary is then down upon him in full force, enters upon a lengthened exposition, and concludes by mildly intimating that his correspondent fails to comprehend the doctrine of the Incarnation. From this point the real interest of the correspondence begins. Calmly does this Dr. Nicholson proceed to take to pieces the fabric of sophistry so complacently put together by the Roman ecclesiastics, demonstrates that the latter misquote councils, misunderstand their own Roman authorities, and for every heresy which they seek to apologise for invent another in the process. This goes on for a little longer, but at each letter from the secretary his relentless antagonist discovers a fresh heresy, and the secretary fairly makes a run for it. He assails his persecutor as having begun the correspondence under false pretences, declares that the archbishop would never have entered upon it unless he had meant to take for Gospel all that "Catholic priests" might say, and admits that the archbishop's sermon had been intended for inquirers, and not for controversialists. But then Dr. Nicholson, without ever losing his temper, has the satisfaction of a closing fling, and, what is a more terrible satisfaction still, of sending the whole correspondence to the papers. But the question which arises out of this correspondence is a serious one. We confess it throws a fresh light upon what Roman Catholics mean by the cult of the Sacred Heart. To propound the Sacred Heart as the occasion of offering Divine worship to our Lord is intelligible and innocent, to propound it as a distinct object of Divine worship is heretical. About this there can be no doubt whatever.—*Church Review.*

Religious and Denominational News.

CONFERENCES AT NOTTINGHAM.

(From a Correspondent.)

A series of interesting and important meetings were held at Nottingham, the week before last. The greater part of a week was devoted to them. On the Sunday a few dropping shots were fired from divers and sundry pulpits; on Monday the combatants mustered from near and afar; on Tuesday their numbers had largely increased, and continued in hot and happy warfare till nearly the close of the week; while on the following Lord's Day many of the spectators descended into the arena to gather up the spoils. Or to turn from figure to fact, it may be put thus:—the beginning of the week was given to the affairs of the Congregational Institute; representatives of the Congregational churches of the four counties of Derby, Leicester, Lincoln, and Nottingham, then conferred upon matters touching the spiritual life and work of the church; and, lastly, denominational interests were merged in the broader and higher theme of the Catholic Church—and Churchmen and Baptists, Methodists and Friends, Presbyterians and Independents, clergy and laity, assembled, and anxiously, prayerfully, and patiently deliberated on the practical relations of Christianity to the social wants and evils of the time.

The first meetings of the week were connected with the triennial gathering of the Old Students' Association of the Institute. It is now ten years since the Institute was established, and some 140 men—including thirty-five who have been passed on to other colleges, have here been trained; so that already at such an assembly a goodly muster can be made. After meetings for prayer and for business several papers were read, and animated discussions were taken upon subjects of practical moment; the president being the Rev. J. B. Kaye, of Keyworth, upon whom it has devolved to fight a harder battle against clerical arrogance in his village and official obstruction at Whitehall than has been the lot of many. With a large majority of parents and children who are Nonconformists, with a majority of Nonconformists at the school board, and with a Nonconformist for its chairman, the Education Department has, aided by its inspector (a clergyman and an avowed denominationalist) thrown every obstacle in the way of the erection of a board school, and the children have to meet for their daily instruction in the Primitive Methodist Chapel. But to return to the Monday meeting, after an introductory address by the chairman on "Our Duty in Relation to Politics," papers were read on the subjects of "Preaching," "Anglican Church Influences Inimical to Congregationalism in Rural Districts," and "A Revival of Religion in our Churches." In the afternoon of the same day the tenth annual meeting of the Congregational Institute was held, when a satisfactory report was presented. It was mentioned that on the following day exactly ten years would have expired since the conference was held at Houndsgate School, Nottingham, at which it was decided that the Institute should be established, and when its design and constitution were determined.

On the Tuesday evening the first of a new series of services was held. Friends had been summoned by representatives of the four counties of Nottingham, Derby, Leicester, and Lincoln, for special conference and prayer with a view to the revival of religion in our midst. A large assembly gathered in Castlegate Chapel, and was addressed by the Revs. C. Clemance, W. F. Clarkson, and R. W. Dale, and earnest prayers were offered for the outpouring of the Spirit of God upon the meeting and the churches. The impression produced by the meeting was deep, and doubtless it will be lasting. On the following morning another meeting for prayer and conference was held in Weir-lane schoolroom, the object being to devise measures for concurrent action in the Congregational churches of the four counties for the revival of religion in their midst, and for its extension in the respective localities. Various suggestions were thrown out and lines of action indicated, but no formal resolutions were adopted till the adjourned meeting at the Institute in the afternoon, when the audience filled the noble lecture-room of that building. Eventually the following resolution was unanimously adopted:—

1. That the meeting requests the ministers and deacons o each church in the counties of Nottingham, Derby, Leicester, and Lincoln to invite its most earnest members to an early conference to consider how their church, in all its members, can fulfil the great object for which it was instituted and organised—namely, to make known, privately and publicly, the redeeming truth of Christ, and also to make known His love to the poor, the sick, and the lost in its neighbourhood.
2. That the churches in these four midland counties be requested, after due preparation by prayer, to arrange for a series of special evangelistic services during the coming winter, and that the ministers of the four counties be requested to hold themselves ready to respond to any invitations to take part in these services.
3. That the ministers in each town or locality be invited to meet once a week for prayer and conference respecting special evangelistic work to be undertaken during the coming winter, in order to promote the church's preparation for the reception of God's blessing, and their earnest co-operation in this great work.
4. That this conference, feeling it to be most important that all social reform should be sustained by the Christian Church, and seeing the enormous evils that are now spreading over England from the sin of drunkenness, recommend each church to combine in some special and organised movement for the promotion of temperance, and that, whenever practicable, all churches should unite together in active measures for the diminution of the liquor traffic.
5. That a conference, similar to that now assembled, be held annually in the towns of Nottingham, Derby, Lincoln, and Leicester in succession.
6. That a committee, consisting of the Revs. Messrs. W. F. Clarkson, B.A., of Lincoln; W. Crosbie, M.A., LL.B., of Derby; J. B. Paton, M.A., of Nottingham; Morley Wright, of Leicester; and Robert Dawson, B.A., of Nottingham, be appointed to give effect to the foregoing resolutions.

The meetings that had hitherto been connected with one denomination now drew to a close, and on the Thursday morning Christian friends met on a still broader platform to consider the Gospel in yet wider relations and issues. The arrangements for this conference had been made on the private responsibility of two gentlemen, the Rev. Canon Morse, vicar of St. Mary's, and the Rev. J. B. Paton, M.A., principal of the Congregational Institute. In the circular issued they stated:—

In our time, especially among the working classes, there is a widespread impression that Christianity has no reality in it, that it deals only with "the other" world and not with this; or, that, at any rate, it brings

no palpable blessing to them in this world. This is, we believe, a great mistake. There is scarcely any good thing in modern society, but springs from a Christian root. The multitudinous agencies that labour especially for the good of the poorer classes, are inspired chiefly, even if not confessedly—by Christian faith. Yet there may have been much in the conduct of Christian people to give rise to this injurious conception of Christianity. Christian preaching and Christian life may have been sundered too much from the practical necessities of the time. And what has been done from Christian faith has not been known to spring from that source. If so, we must now endeavour to represent more faithfully the religion] of our Lord] Jesus Christ, and to show that Christianity alone is the true secularism—having richest blessings for the life that now is. We must show that the mighty inspirations which come into the soul of man from faith in the eternal world which is "now" as well as "hereafter," all quicken and constrain him "to do good and to communicate" in this world—in the living society of men of which he is a member.

The response given to this appeal must have been very gratifying to the conveners of the conference. At ten o'clock on Thursday morning it was found that the room in which the deliberations were to take place would not contain the audience, and an adjournment had to be made to the largest hall of the Mechanics' Institute, where the proceedings continued during the remainder of the day; some 500 persons, including a large number of the clergy and ministers of the town, being present in the morning, and a similar audience of more than 1,000 at night.

At the morning sitting the Rev. Canon Morse presided. There are some readers of the *Nonconformist* who do not need an introduction to Mr. Morse. The recollection of his courtesy when, a year ago, at the meeting of the Congregational Union, he preached in the noble church of St. Mary's a sermon specially addressed to young men, breathing the broadest catholicity of spirit—the recollection of that occasion will linger pleasantly in the memories of many. Mr. Morse has, however, in his own town the misfortune to be "a moderate man." Not that the Established clergy of Nottingham are, as a rule, "immoderate," though it is, I am afraid, true that one of them did, not long ago, so far commit himself as publicly to declare that in "the education question," the town had to choose between "religious education" given by Churchmen and the "practical atheism taught by Dissenters"; yet I am sure that his clerical brethren would, on hearing such a sentiment, be as much shocked as I was. It is probable, indeed, that few towns are more highly favoured with regard to the ability, devotion, and freedom from priestly pretension, of their clergy than Nottingham; yet with the ignorant, the bigoted, and the extreme of the Church laity—and in so large a town there are many such—Mr. Morse's moderation is an offence. Meanwhile he pursues the even tenour of his way and work, boldly defending his Churchmanship, and yet heartily co-operating in efforts of Christian usefulness that need his help; not unmindful of his high position, and perhaps higher prospects, yet anon firmly rubbing the knuckles of the Roman Catholic priest when he becomes vituperative, or of some rampant Churchman when he misrepresents Nonconformist opinion in school-board debates; and on all occasions giving one the impression that he goes in, not for what may win a transient popularity, but for what shall be exactly fair and just all round. Such is the Vicar of St. Mary's; and no one could so fitly as he preside at the first sitting of a catholic conference.

In his opening remarks the chairman pointed to two principles that were set forth in their programme. The first was this—that Christianity was the true social science. Those who had promoted this gathering had very distinct views on this subject. They believed that their blessed Lord and Saviour Jesus Christ was the only sufficiently strong motive for such works as these; that only as they believed they were redeemed by His infinite merits had they a sufficiently strong motive to give not only themselves but their lives and works. Only so far as they realised that He was their Saviour, and that He had blessed them and drawn them to love Him above all things, would they have sufficient inducement to work among the poor and wretched. Secondly, they believed Christianity was the true secularism. By this they meant that it really was the best promise for this world, as well as for that which is to come. If they understood by secularism the mere making of money, Christianity was not the best way; but life consisted not in what a man had so much as what he was and what he did. Christianity set a man's heart right with God, and when his heart was right his life became right also. Further, he contended that if all true Christians sought to realise a visible unity in the world, it would be in common and united Christian work for their Lord and Saviour—work which would manifest Him as the Saviour and Redeemer of humanity.

The first paper read was written by Miss S. Lawson, of Leeds, and read by the Rev. C. S. Slater. Its title was, "The Moral Aspects of the Care of Prisoners, especially of Female Prisoners discharged from Prison." Their neglected and suffering sisters were of two classes. Many of them, said the writer, "had been taught to thieve from childhood, and had never known happy influences; others were the unsteady girls of poor but respectable parents. All of them left the prison after the first imprisonment with a sincere desire never to return; but on leaving its gates they found themselves surrounded by bad companions who offered them at once the intoxicating draught. The women were also ill-clothed, weak with having short allowance of food, and dispirited with the knowledge that neither their appearance nor their character would obtain them work. They became hopeless, and drifted on from bad to worse. . . . Yet in the beaming faces and lightened hearts of those who were now earning an honest living they saw how much happier people found themselves for this change in their lives. In their own case they felt that a cottage home, conducted by a judicious matron, was much needed. It was very desirable that the women should be taken straight from the gaol, and watched over spiritually and temporally until they could obtain employment suitable to their age and ability. . . Surely they ought not to rest until every discharged prisoner had a fair chance of honest labour, if he or she desired it." Mr. Slater added some remarks in reference to the labours of Miss Meredith in London, and also observed that whilst it was impossible that all sections of the Church of Christ could meet on the platform of absolutely identical opinion on all matters of doctrine, they could all unite on the basis of Christian work for the redemption of humanity.

Miss Merryweather, of Liverpool, read a paper on the nursing of the sick, especially of the sick poor in our large towns. In 1861 an effort was made to establish a place for nurses attached to the Royal Infirmary, Liverpool. The objects were threefold—first, to provide thoroughly trained nurses for the infirmary; secondly, to provide district nurses for the poor; and, thirdly, to provide sick nurses for private families. In order to render this possible, a suitable home was built, and the institution was placed under the management of a lady superintendent. The trained women gradually replaced the untrained, and the infirmary was supplied with fit nurses. The town was divided into nineteen districts, and in July, 1863, they began to send out nurses into private families. They had had some of their best nurses from Nottingham. There were nineteen district nurses at work in Liverpool, fourteen of whom were fully trained. Last year they had 4,092 cases entered for care. Of this number 2,487 were cured or able to return to work, 353 were removed to the hospital or into the country, 309 were taken off the register for various reasons, and there were 515 deaths, thus leaving on the register in January 435. It was to be hoped that in all our large towns there might be, sooner or later, a similar agency at work as that of district nursing societies.

The Rev. T. Bowman Stephenson, B.A., of the Children's Home, Bonner-road, London, read a paper on "Our Neglected and Criminal Children: their claims on the Christian Church." He said that the children to whom his inquiry referred were rather the poor children than the children of the poor, for amongst those whose claims upon Christ's church were strongest must certainly be numbered the children of drunken, dissolute, or criminal parents, who were left without proper guardianship, though their parents were earning high wages. These children were not orphans. They were worse than orphans. Then there were the children of those who, though not habitual paupers, were only just able to keep above the line of pauperism. In this category must be included poor widows who were compelled to go from home to work, and to be absent all day. Children were also exposed to danger in many cases from the widowhood of labouring men, and again there was a vast number of orphans whose cases were never likely to be met by their being received into the higher-class orphanages, because many of the institutions were hedged round by regulations intended to secure the respectability of children admitted to them, and the system of election made it quite impossible for many of these children even to get near the doors of the institutions. What, he asked, was the duty of the church towards children who were without suitable nurture or culture, either through the death, or the vice, or the extreme poverty of their parents? Was it anything less than to seek the salvation of their souls? To labour, that their lives should be ennobled and kept pure by the force of Christian principle? He pointed out the desirability of having young men and young women engaged in the work. How many young men were there who might find in such a work an honourable and enobling vocation? How many young women were there in all the churches who in such a service as this might prove themselves true sisters of mercy, free from all the base errors of the monastic system, and yet full of the power of a Christian devotion? They needed men and women—not mere amateurs who made philanthropy a pastime; not incompetent men, who found in such a work a refuge from an unsuccessful career; not bitter sectarians, who would see in each poor child only the material from which a new sectary might be manufactured—but intelligent, large-hearted soldiers and servants of Christ, who loved His honour above all else, who kept the flames of their zeal burning strong and high by feeding it continually at the altar of His sacrifice, and who had learned to see in every poor waif a representative of Him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." How much would all the springs and outflowings of national life be purified if such messengers of Christ were to stand beside the waters as they issued so bitter from the fountains, and cast into them the healing and sweetening elements of Christian faith and truth. The Chairman said he trusted they might be able to establish a house for criminal and neglected children in Nottingham. A child was brought before him at the school board to be sent to an industrial school. Instead of sending him away he thought he would try his own hand on him. He therefore clad him in some of his own children's clothes, and made him quite a gentleman in appearance. He sent him to school, and he attended regularly, and behaved excellently. He was to have come to the Sunday-school on Sunday, but on that day when he had got home he found the lad sitting in the hall. He could hardly help weeping over him. He had been stripped almost naked by his mother, who had taken the clothes to pawn, and got drunk with the proceeds. He was obliged to let the lad go away to an industrial school, but if there had been any children's home in the neighbourhood he would willingly have sent him there.

The morning conference was drawn to a close by a paper by Mr. Paton on the subject of "The Inner Mission of Germany and its Lessons for England." In taking a large and exhaustive view of the subject, to which we cannot here attempt to do any manner of justice, he described the origin, history, and aim of the "Inner Mission," and its applicability to our own times and to the town of Nottingham itself. The objects contemplated were four-fold. First, to inform all the evangelic churches of Christ with respect to their great social and philanthropic duties; secondly, to associate together, and so to bring into harmonious helpful co-operation, the required agencies; thirdly, to study carefully and comprehensively the whole of the existing social and moral condition of the town, as well as to note the special evils and wants calling for Christian action; and fourthly, to initiate and continue practical measures that required united action. While the lessons of the "Inner Mission" of Germany availed for all England, he knew of no town in England so happily circumstanced as Nottingham for taking the lessons of the mission to heart, and for putting them in practice. If this could not be done in Nottingham, he should despair of its being done elsewhere.

At the evening session the chair was taken by Arthur Wells, Esq. The first paper was by Mrs. Hind Smith, of Leeds, on "How to Improve the Public-house." She referred to the establishment of the first "British Workman" public-house in Leeds, places which were, in fact, public-houses without the drink. The Rev. J. Ryder mentioned that British workmen houses should be, if possible, old public-houses or beerhouses in a populous neighbourhood, the manager should be carefully selected, and the attractiveness of the houses should be made a matter of importance. There were three such houses in Nottingham. Mr. W. R. Selway, vice-president of the National Temperance League, read a paper on "Legislative Methods of Supplanting and Diminishing Public-houses." He said the possible solution of this difficult problem would one day be found to have been indicated in the License Reform Bill laid before the House of Commons by Sir R. Anstruther, and which did not succeed in getting read a second time. This bill started on the assumption that the licensed houses were too numerous, and proposed that no new licences of any kind should be issued until the number of public-houses in any licensing district, by the decrease of the licences or the forfeiture of the licence, came to a proportion of one to 1,000 of the population in towns, and one to 500 of the people in rural districts. When any new licence should be deemed necessary it should be offered for competition and granted to the highest bidder, provided such highest bidder could conform to the Act as regards his character and other requirements, a proviso being inserted that owners of houses or land close by might, by a majority of two-thirds, veto the proposed licence. Here they would have a large diminution of the number of licences without inflicting inconvenience on anyone. It was proposed that those holding licences should not only pay for the licence, but also pay a licence rental, in order to form a fund for the compensation of the holder for any licence which it was desirable to extinguish. A trifling licence rent of 2*l.* per annum would provide 1,250,000*l.*, which would amply suffice to pay out several thousands of the smallest and worst of the drinking places.

After a paper on "Our Workhouse Children," in which a most pitiable and deplorable picture was sketched of the condition and prospects especially of workhouse girls, the remedy for which was to be found in the boarding-out system, Dr. Barnardo, of the Home for Working and Destitute Lads, Stepney-causeway, London, addressed the conference on the subject of "Neglected and criminal children; their claims on the Christian Church." He observed that though there might be exceptional cases, it was impossible to prevent in large organisations a child's individuality being merged amongst the mass, and for its kindly influences of Christian love and Christian feeling to be brought fully to bear on a class that most of all needed it. He confessed he saw but little hope for the future of our land, and of the boys and girls that filled the streets of our great cities, except as they were taken within the arms of Christian love and of the Christian Church. The speaker gave an interesting account of the incidents which led him to do what he could to rescue the boys of London, and the result of his researches and efforts in the "slums" of London.

The papers, discussions, and devotions having now occupied some seven hours were brought re-

luctantly to a close, and the following important resolution was unanimously adopted :—

That a union be formed in the town, consisting of the representatives of all existing Christian charities and Christian societies working for social ends, and all representatives of the Church of Christ in this town. Its object shall be—

First to strengthen by such union the several societies and charities, and to make them acquainted with each other's work, and to manifest the unity of the Christian spirit that inspires them all.

Secondly, to collate and study facts connected with the physical, moral, and social condition of the town, and to impress on the public mind the practical relation and study of the Christian Church in view of these facts.

Thirdly, to take counsel and action with the civil agencies of the town on matters with which they are connected, and which affect the social well-being of the people.

Fourthly, to incite and direct individual and church labours so as to relieve distress and save from vice, and to inspire and regulate all social institutions with a Christian spirit.

Fifthly, where existing agencies are separated from church action, and do not meet any special and urgent wants of the town, to institute and conduct such agencies as shall; and

Sixthly, to exhibit by such combined action for the well-being of the people the reality of Christian unity, and the social redemption that is effected by Christian love.

After an enthusiastic vote of thanks had been passed by the large assembly to Canon Morse and Mr. Paton for convening the conference, and to the readers of papers, the benediction was pronounced, and the assembly dispersed. One impression appears to have been left upon the minds of very many who were present : that in the practical application of the blessings of Christianity to the social wants of the age may be found a true basis for the real union of all Christians, and an answer to our Lord's prayer—"That they all may be one."

NORTH STAFFORD CONGREGATIONAL UNION.

The autumnal session of this association was held in Zion Chapel, Stafford, on Tuesday last week, and was well attended by delegates from various parts of the district. At the conclusion of the usual services, Mr. W. Woodall, chief bailiff of Burslem, delivered an address. He said that it was difficult to remember any time when ecclesiastical questions more prominently occupied the minds of men, and there are not wanting signs of a contest more extensive in its relations, and more pregnant with great issues, than any which have gone before. Glancing at some of the events which justified this remark, he spoke of the recent English pilgrimage to the shrine of Margaret Alacoque at Paray le Monial, as among the most astounding illustrations of the depth to which human credulity can descend. Whatever importance might be attached to the recent memorial to Convocation, asking for the recognition and encouragement of the confessional, it was certain that there had been an insidious and steady development in the Church of England of sentiment and practice alien to the spirit of Protestantism. Dr. Littledale claimed half the clergy of the Establishment as belonging to the High-Church sections, and Archdeacon Denison boasted of "priests by thousands teaching and practising private confession, and of the laity by tens of thousands rejoicing in the comfort thus afforded." Zeal, wealth, art, and no small degree of intellectual culture have thrown a preponderating influence in the same direction ; while fashion had unequivocally adopted a form of worship in which pageantry and æsthetic charms captivate the eye and delight the soul in sensuous devotion.

Is it merely a coincidence that contemporaneously with the bolder enunciation of priestism in all its varied forms, there should also be the demand for the clerical control over popular education—pretensions which are unhappily bounded by no geographical limits, nor confined to any particular church ! Is it not rather a resolute advance along the whole line of the sacerdotal army ? The affirmation of the dogma of the Immaculate conception and of Papal infallibility precipitated the conflict which the promulgation of the syllabus made inevitable. Even with such a document before us, it is difficult to realise the audacity which demanded that the scholarship of the world should be under the control of the Church, and that the successors of Galileo shall pursue their scientific researches amenable to the direction of those whose infallible dictum would make the earth still immovable to the universe. But the syllabus chiefly demands our attention, because, the more closely the subject was investigated, the more clearly would it appear that the same principles and pretensions underlaid all the theories which insisted upon religious and secular teaching as inseparable. Hence the cordial alliance which the 25th clause had sealed, and the delight with which Roman Catholics viewed the concession of denominational education to Scotland, and the triumphant assertion of Archbishop Manning a fortnight ago that the claim of Ireland to an Education Act essentially religious and denominational has thus been unintentionally established.

So far as they could judge the issue of this conflict it must be the utter defeat of the clerical policy, or the rejection of religion altogether as unendurable under such conditions. It was for them to work on. They could employ themselves in no way more likely to convince public opinion of the soundness of their principles than by sustaining and largely extending and improving their Sunday-schools, and by bringing home to the youth of the country such an amount of religious knowledge as they maintain could not be imparted in the day-schools, even were all objections of principle removed. Meanwhile, it was impossible to overlook the extraordinary influence which these controversies were exercising upon the question of Church establishment—

Almost all over Europe disestablishment has been accepted by the Liberal party as the only equitable and perfect settlement of what will else be interminable contentions. And, not to speak of the abolition of the State Church in Ireland, and in almost every English colony, it is fair to say that Catholic emancipation, and all the other great measures of religious liberty which followed in its train, have been clauses in "bit-by-bit" disestablishment. Does any Christian man regret those old days of disabilities and exclusiveness ? Has not the Church thrived—its own champions being witness—by every act of justice which we have wrung from the legislature in spite of their uniform resistance ? And is not the Church now putting forth its power as it never did before, and competing with us with our own weapons—by the force of unaided voluntaryism is covering the land with churches, and more than overtaking the increasing population of the country by its evangelistic agencies. The accomplishment of disestablishment in England and Scotland may be near or remote, but few thoughtful men, whether they deprecate it or desire it, will regard it as other than a question of time. Every Church Congress ; every effort to secure the co-operation of the laity ; every attempt like those made in the last session of Parliament to relax antiquated restraints, familiarise the minds of earnest Churchmen with the idea of liberation from State control. And few of us can be unaware of the undercurrent of earnest feeling which finds little expression in the press, or on the platform, but which is all in the same direction. After what we have witnessed of submission to the decisions of the Privy Council on doctrine and ceremonies, it would be imprudent to expect any serious action from the clergy, who appear to have all the tenacity, while wanting the candour, of the Vicar of Bray, and perhaps they may soon be familiarised with the idea of immense Church patronage exercised by Mr. Bright. But one of these days we shall find the laity really making itself heard, and then there will be an end of deans and chapters solemnly asking the Holy Spirit to guide them in the choice of a bishop, knowing the while that they have no choice, and no option but to register the appointment which has been already made by the Prime Minister. Then, too, we shall see the end of the scandal of hearing a clergyman calling God to witness his solemn declaration that nothing has been paid by or for him, to obtain an appointment, the bargain for which is as notoriously known as an advertisement in the papers and a sale by public auction can make it. It passes comprehension that these things should have been borne so long by men who would have submitted to like practices in civil concerns "by subjection—no, not for an hour."

Having ample freedom, they ought to be the more anxious to show the efficiency of their own system, especially in connection with the working classes. In respect to the holding aloof of the operative classes in the towns, they must be prepared to take large and generous action, and to follow the example of Him who so ennobled labour, and who in His ministry paid so little regard to the conventionalities of His day, chose His staff of helpers from the humblest ranks, and preached His Gospel to the poor. Then there had been something like a social revolution in the rural districts :—

Happily the guidance of this movement has been, under God, with a God-fearing and noble-minded Christian man, and it is impossible to over-estimate the value of the personal influence of Mr. Arch, in maintaining such perfect propriety under very trying circumstances. The Church has missed a golden opportunity. While it has painted to Parliament an Arcadia, the reverse of the picture has been too conclusively established. With few noble exceptions, the parson is known only as the partisan of the landlord and the employer, and the simple rustics are not likely to forget that as a class the clergy gave no sympathy to their efforts at improvement, while a bishop distinguished himself by suggesting the horse-pond as the remedy for their advocates. No wonder, therefore, if in the reaction the labourers scoff at those who inculcated the sacred duty of being content with the station in life to which it had pleased God to call them, and who taught them to "order themselves lowly and reverently to all their betters."

It was a grand opportunity for Nonconformists, and he hoped the churches would be equal to the occasion. He thought it was quite possible to have great evangelistic activity without each religious body having its own little chapel in every village, and that Dissent had suffered in many ways from the absurd multiplication of the architectural deformities. Differences between them on such matters as Church government would of course continue, but the time had come when there should be a truer catholicity of feeling, a generous sympathy, and a practical co-operation in each other's work ; and when they saw Lutheran and Evangelical using alternately the same church in Germany and Old Catholics worshipping in the same building as Protestants, surely it was not too much to hope that it might be possible to combine for the erecting of edifices for the joint use of Dissenters in thinly-populated places which might bear comparison in taste and comfort with the parish church, and with which a wonderful economy of preaching power might be organised. Happy would it be for a sin-stricken world when the Church awoke to a realisation that it was the body of Christ, and that the mission of the members was to carry out in a spirit of the truest philanthropy the beneficent purposes of their Lord. There was considerable applause during and at the conclusion of Mr. Woodall's address.

After luncheon the delegates reassembled. There were between forty and fifty present. Mr. Woodall occupied the chair. The minutes of the previous meeting were read by Mr. T. Cocker, the secretary, and confirmed. Gratifying reports were received from various stations, and Mr. J. Nicholson, of Leek, was appointed a delegate to a finance conference, to be held at Leeds, by the Congregational churches. There was then an adjournment for dinner, after which speeches were delivered by the Revs. W. Fairbrother, home secretary of the London Missionary Society, and G. Shrewsbury, formerly missionary at Mirzapore, in India. Votes of thanks were then passed, and a public missionary meeting in connection with the London Missionary Society was held in the evening. Mr. P. B. Wright (Mayor) occupied the chair, and the meeting was addressed by the Revs. W. Fairbrother, G. Shrewsbury, and others.

The Rev. M. Braithwaite, after nearly eleven years' ministry at Theddingworth, Leicestershire, has accepted the pastorate of the Congregational Church at Uppingham, in Rutland.

The Rev. W. B. Macwilliam, late of Ancoats, Manchester, having received a perfectly unanimous invitation from the church and congregation, has begun his work as minister of Albion Chapel, Nottingham.

The Rev. William Densham, who has been pastor of the Congregational Chapel, South Petherton, about nine years and a-half, has decided on relinquishing the ministry for a time, in consequence of failing health preventing his continuing the accustomed services. He proposes to preach his farewell sermon on the first Sunday in October.

LONDON BAPTIST ASSOCIATION.—Through failing health, the Rev. S. H. Booth, of Upper Holloway Chapel, has been compelled to resign the post of honorary secretary of the London Baptist Association. The Rev. J. Clifford, M.A., of Praed-street, Paddington, has consented to act as honorary secretary *pro tem.*—*Freeman.*

THE EVANGELICAL ALLIANCE CONFERENCE AT NEW YORK.—The New York papers anticipate that the foreign delegates to the meeting of the General Conference of Christians of all Nations in that city next month will number 1,500. On Thursday Lord and Lady Alfred Churchill, Sir Harry Verney, and the Rev. James Davis, British secretary of the Evangelical Alliance, left Liverpool for New York.

SWINDON.—Recognition services have been held in connection with the settlement of the Rev. J. Lambert at Swindon. Mr. Lambert preached two special sermons on Sunday, 14th, the evening congregation being the largest ever seen in the chapel. On Wednesday afternoon a sermon was preached by Rev. L. H. Byrnes, B.A., of Clifton. Tea was provided in the schoolroom, which was filled. In the evening the Rev. David Thomas, B.A., of Bristol presided, and addresses were delivered by Revs. L. H. Byrnes, R. Clarke, H. Ashley, W. Mottram, T. G. Edgley, and J. B. Bishop.

THE WESLEYANS AND CHAPEL EXTENSION.—The foundation stone of the first of the new chapels which it is proposed to erect in the Leeds circuit was laid a short time ago at Roundhay, and the second was laid in Beckett-street only a week or two ago. A third chapel is to be commenced shortly at Chapeltown, and it appears from the proceedings at the meeting held in Oxford-place Chapel, Leeds, on Thursday, under the presidency of the Rev. W. M. Punshon, that new chapels are also to be erected in Kirkstall-road, in New Wortley, and in Hyde Park-road. It is also proposed to wipe off the debt on the Oxford-place and Hanover Chapels. It is estimated that the sum required to carry out these schemes will amount to about 20,000*l.* in the Brunswick Circuit, and 15,000*l.* in the Oxford Circuit.

UPMINSTER.—The Congregational Chapel at Upminster, Essex, was reopened on Tuesday, the 16th instant, after having undergone great alteration. A new pulpit and benches of modern style have been substituted for the old fittings, gas has been introduced, and the building entirely repaired at a total expense of nearly 400*l.* In the afternoon an impressive sermon was preached by the Rev. S. Hebditch, of Clapton. About two hundred people afterwards assembled at a tea-meeting, and in the evening addresses were delivered by the Revs. S. Hebditch, W. Legerton, J. Morison, F. Sweet, J. Davis, J. R. Clarkson, B.A., A. M. Carter, B.A., pastor of the church, and other friends. A sum of 30*l.*, needed to render the renovated building clear of all debt, was contributed in the course of the day.

HARWICH.—On Sunday, September 14, anniversary services were held in the Congregational chapel, Harwich, when two able and appropriate sermons were preached by the Rev. A. Tyler, of Bury St. Edmunds. On the Wednesday evening following a large number of the friends took tea together at the chapel, the trays being given by the ladies of the church and congregation. After tea a public meeting was held, the Rev. D. W. Evans, pastor, in the chair. Suitable addresses were given by the Rev. J. Whitby, formerly of Swansea, the Rev. J. Morgan, of Manningtree, and the Rev. E. Evans, Dedham. Some kind and loving words were read by Mr. C. F. Bevan from the Rev. J. T. Barker (the former pastor), now of Leeds; and the church embodied their loving remembrance in a resolution to be forwarded to Mr. Barker. Upwards of 30*l.* was realised by the above services, and it is in contemplated to clean and beautify the chapel forthwith.

BIRMINGHAM.—A chapel-building society has been formed by the Congregationalists of this town, and the first building to be erected under its auspices has been commenced in Park-road, Aston. Hitherto the chapels in this denomination in the town have been erected by particular congregations for their own use, or have been built in suburban localities through the efforts of persons residing there. It is now proposed to promote the building of such places of worship, in parts where religious accommodation is needed, by means of a society, represented and supported by all the congregations in Birmingham. All the Independent ministers in the town are favourable to the project, which appears likely to meet with general and hearty support. The donations and subscriptions, promised by comparatively few persons, make a total of

2,000*l.*, while measures have yet to be taken to obtain subscriptions on a wider scale. The treasurer of the society is Mr. J. Bickerton Williams, and the secretary, Mr. W. F. Callaway. The intended chapel in Park-road is to be built by Messrs. Wilson and Son, of Soho Hill, from designs by Mr. George Ingall, architect, Temple-row West. It is of Gothic character, is intended to seat 1,040 persons, and will cost about 5,000*l.* The memorial stone is to be laid by Henry Wright, Esq., in the beginning of October.

Sussex Home Missionary Society. — Seven years ago, Mr. Thomas Spalding and Mrs. Spalding invited the evangelists of this society, and some of its most influential supporters and friends, to spend a day with them at their house, Ore Place, Hastings. Everything conspired to make it a happy and profitable day. There was a large gathering of earnest Christian workers, the weather was delightful, the gardens and grounds were beautiful, the hospitality was on a princely scale, the addresses after dinner were of a most instructive and stirring character, and the result altogether was of so satisfactory a nature that the kind host and hostess declared their intention of arranging a similar meeting another year; and so it has gone on year after year for seven years, until now it is regarded as the festive day of the year. On Thursday last, the agents of the society assembled from Brighton, Cuckfield, Eastbourne, Petworth, Hastings, Worthing, Yapton, Mayfield, and Jarvis Brook; circumstances preventing the attendance of other evangelists. In a very few appropriate remarks, Mr. Spalding introduced the proceedings after dinner by giving as a motto for the year the words, "I will go in the strength of the Lord God: I will make mention of Thy righteousness, even of Thine only." Addresses were then delivered by the Revs. J. B. Figgis, M.A., Charles Gilbert, G. Jones, A. Reed, B.A., J. R. Thompson, M.A., J. S. Carter, and Messrs. Stevens and Barwick. Before separating, each evangelist was presented with a useful book. The weather, if not quite so sunny as in some former years, was fine, as it has always been on the occasion of this joyous gathering.

The Rev. T. E. Fuller has lately arrived in this country from the Cape of Good Hope as commissioner of immigration for that colony. At the Cape Mr. Fuller was largely connected with the local press, and the *Cape Argus* in a farewell reference highly praises Mr. Fuller's character and public services. He took an active part in all the public questions that interest the colony, and was specially successful in dealing with poverty and destitution. "He combined in admirable union true feeling for the poor with power of organisation and practical judgment in dealing with cases of distress. The medical men and the clergy of Capetown will not soon forget the zeal with which he laboured during the fever year; and many a poor man of those days, risen now to comfort and comparative independence, gratefully traces the first step in his advance to the kind help and wise counsel of Mr. Fuller. His services to particular institutions, such as the various benevolent societies, such as the various benevolent societies, the Young Men's Institute, the South African College, and the Fine Arts Association, are too well known to require more than a word of allusion. Indeed one cannot fail to notice with surprise the number and variety of the things in which he took an interest. As a public speaker and a preacher, his position was far above the average. His lectures on art and literature, and especially on the more recent developments of scientific and religious thought in England, were among the best to which a colonial audience has listened. He occupied the important and useful position of an interpreter of the higher thought and speculations of the European intellect to us. With a comprehensive philosophic grasp of his subject, and a rare felicity in the selection of words and illustrations, he seldom failed to interest and instruct all classes of his hearers, and he attracted much of the thought and intelligence of Capetown to his religious instructions."

Wesleyan District Meetings.—Two meetings were held last week in London in two districts to take into practical consideration some of the matters dealt with at the recent Wesleyan Conference. The meetings were held on Tuesday, one in the "Morning Chapel," City-road, and the other in Mostyn-road Chapel; the former meeting being under the direction of the Rev. G. T. Perks, President of the Conference, with the Rev. G. Bowden as secretary, and the latter under the presidency of the Rev. W. M. Punshon, LL.D., with the Rev. H. L. Church, of Hammersmith, as secretary. At the City-road there were present four ex-presidents—the Rev. L. H. Wiseman, the Rev. C. Prest, the Rev. J. Rattenbury, and the Rev. J. H. James, D.D.—the Secretary of the Conference, the Rev. Gervase Smith, M.A., and about fifty other ministers and above twenty laymen. The business of the Home Mission and Contingent Fund was transacted, which holds a position in Methodism somewhat similar to the Curates' Aid and Pastoral Societies in the Church of England. The amount granted by the committee of distribution for ordinary deficiencies was apportioned to the several claimant circuits. The sums contributed by the several circuits in which home missionary ministers are stationed, and the cost of these appointments to the Home Mission Fund, were reported. Arrangements were made for holding in the first district about 140 or 150 foreign and home missionary meetings, as well as about twenty-five meetings in London, for the benefit of the Metropolitan Chapel Building Fund, while a proportionately large number was arranged for in the second district. Arrangements were also made for the examination of the ministers passing through their four years of probation in Hebrew, Greek, and theology; and the Rev. J. Stephenson, B.A., of Jewin-street, was appointed secretary for the first, and the Rev. S. H. Tindall, of Acton, for the second district. There were also appointed education secretaries, chapel secretaries, secretaries for the auxiliary fund, for the children's fund, &c. The Rev. John Rattenbury, who at the last conference was set apart to promote the interests of the auxiliary, or worn-out ministers' and ministers' widows', fund, was welcomed back to the meeting in City-road, and said he intended raising a fund of 100,000*l.*, and that one of the first gentlemen to whom he made application had promised him 5,000*l.*, and said that his sister would give another 1,000*l.* The formation of a Wesleyan Sunday-school Union engaged much attention. An influential committee, which had the matter under consideration last year, presented an elaborate report to the Conference, which was committed for discussion in the September district meetings. In the City the formation of a metropolitan centre with provincial branch centres, the issue of a new periodical, the supply of books, stationery, and library books to Sunday-schools at reduced prices, and the holding of Sunday-school conferences were approved. Those who took a leading part in the discussion were the four ex-presidents present—Messrs. Wiseman, Prest, Rattenbury, and James—the Secretary of the Conference, the Rev. G. Bowden, and the Rev. J. Walton, with several laymen, especially Mr. G. Lidgett, Mr. R. W. Reynolds (of Highbury), and Mr. J. W. Gabriel, of City-road. The second London district also approved in general the scheme. The suggestions of the several districts will be transmitted to the Secretary of the Education Committee; that committee will revise the scheme and complete the details, after which the plan will probably be laid before another committee of ministers and laymen, the result of which is likely to be the institution at no distant period of a Wesleyan Sunday School Union.

Correspondence.

LATE AND SERIOUS NEWS FROM MADAGASCAR.

To the Editor of the Nonconformist.

Dear Sir,—On the authority of a long private letter from the Rev. J. Wills, one of the London Missionary Society missionaries in Madagascar, I send you tidings from that island which cannot fail to excite much interest and cause some solicitude among your readers. Mr. Wills states that a small expedition was sent off last year from the capital to the south-west, where some Sakalavas had been making raids on the neighbouring Hovas. The commander, contrary to his orders, which instructed him to avoid fighting if possible, desirous of obtaining slaves and cattle, made an attack on some Sakalava villages. He was led by treachery into a narrow defile, was attacked by the enemy, and lost the cannon which the Hovas had taken with them. The missionaries when they heard of the affair at once perceived that the loss of the cannon would probably lead to serious consequences, for it is military law among the Hovas that if a soldier loses any of the Queen's property he shall be burnt. The law had been discussed with a view to alteration, but had not been repealed, and it was clear that the leader or leaders of this expedition were amenable to it, and all the Europeans were thrown into a state of great excitement, fearing lest the penalty should be inflicted. While the officers were being brought up to the capital an event happened which tended to increase their anxiety. One of the chief conspirators in the attempt to keep the present Queen from the throne, after having been in safe hiding for years, was betrayed, and he, with his brother-in-law who had concealed him, was taken prisoner. These men were promptly tried, convicted, and executed. Much public feeling was naturally excited, and one of the two men was much commiserated. There was a marked change for the better in the minds of the people; instead of the general holiday and jubilation as at the last execution, there was this time a general gloom, and sorrow was expressed on all sides. Meanwhile, the officers who had ost the cannon were slowly coming up, and great excitement and discussion took place concerning them. At length it became known that the commander had died on the way, the probability being that he died by his own hand. When the others were tried they pleaded that they had no orders, &c., and the result was that their lives were spared but their honours were taken from them. The event, Mr. Wills considers, marks great progress. Formerly they would all have been burnt to death. It was owing to the merciful spirit of the Prime Minister and others, who were closely identified with the Christian churches, that their lives were spared, and that no outrage was (as proposed) perpetrated on the dead body of the commander.

But this loss of the cannon remained a very serious affair: the Government felt that, if action were not taken their supremacy in the island would be endangered. Already the Sakalavas were assuming a threatening attitude, and the issue was that a very large military expedition was despatched from the city on 5th June to the west. This going off of the *Tafkia* (or army), has "collateral bearings very much affecting the whole mission and likely to have important results." There are not wanting some cheering aspects in the case. The two who are in command are brother-in-law and nephew of the Prime Minister, they are both prominent in Church matters, and the younger more especially is a earnest Christian, often preaching in the churches, and he is evidently deeply impressed with his present responsibilities. The entrustment of the army to these two men is regarded as showing proof that the war is meant to be conducted on new and better principles than formerly. The orders now issued are that if the Sakalavas give up the cannon and make submission, the army is to return without fighting. If they fight, the Hovas are not to kill any not found in arms against them. No free Sakalavas are to be enslaved; such are only to be fined. The issue of such instructions as these is an immense advance on former times.

The immediate effect on the churches is to rob them of pastors, preachers, deacons, and members. The college has suffered in the same way. This is to be deplored, for they will be left necessitous. But on the other hand the presence in the army of this Christian staff will be most beneficial. The pastor of Ampamarinana, the memorial church, is gone, starting in the dress of a Field-Marshal, but he will in reality be head-chaplain, and though he will be much missed at the college, yet, by his eloquence and power of speech, which is "sometimes marvellous," he is sure to be a great blessing where he is. He is a trustworthy man, sure to take a pacific view, and not afraid to speak his convictions under any circumstances. The personal hardships that must befall very many of the poor soldiers is the saddest part of the whole affair. 5,000 soldiers only have gone, but the personal attendants of the officers make up the number to 40,000 (it is said). Food will be sure to fail, and if they reach the fever districts it will go hard with the poor fellows who have to carry all their baggage. Hundreds, if not thousands, will, in all likelihood, die of fever, hunger, or exposure even if there be no fighting.

It is a matter of much gratitude that the churches have responded to an appeal for help. The town churches have already contributed money, and those in the country will do the same. Money and medicine will be forwarded to the neighbourhood of the strife, and the work of a "Christian Commission" be done in Madagascar as in America.

But what the end of it will be cannot yet be guessed. "There will be another enrolling of soldiers, and most of our senior scholars and school-teachers will be impressed, and great difficulties must arise in carrying on our work. No one is his own master here: everybody is at the control of the Queen, and under her the great officers have their *dekas*, who are at their entire mercy. It is a strange state of society, without any idea of personal liberty. My heart is quiet [continues Mr. Wills] because I have perfect confidence in the wisdom and the power of Christ, whose Gospel we are preaching. His is the working out of the problem; we have simply to do His bidding."

Mr. Wills, in a former part of his letter, says that h and his brethren hail the coming of the deputation with much pleasure; but he naturally remarks that, such is the fluctuating and transitional state of things in the island, no *fixed* idea can be formed of the wants and prospects of the Madagascar mission.

I am, dear Sir, yours very truly,
WM. CLARKSON.

Salisbury.

THOUGHTS ON THE PRESENT TORY REACTION.

To the Editor of the Nonconformist.

Sir,—When in youth I once foolishly attempted to stop a running stream by constructing an embankment across it: and for which it seemed to answer the purpose; but presently I heard a sound of rushing waters, and running to the spot, I had the mortification of beholding the entire work of my hands swept away!

Will not this be the result of the present Tory reaction? Who can doubt it, who is acquainted with our social and political history for the last fifty years, or who has any faith at all in our social and political progress?

Whether this will be brought about by the force of public opinion before the accession of the Tories to power, depends upon the action of the Government in the interval between this and the general election. If there be a good cry raised to carry to the hustings—for an object worthy of a struggle, and calculated to unite and animate the reformers and friends of social progress—there can be no doubt but it will soon take place. But, unfortunately, there is no such cry likely to be raised. And the selfish opposition of the publicans and licensed victuallers, the equally selfish opposition of dockyard men and others in the Civil Service, whose pay or whose numbers have been reduced, and the equally selfish fears of the clergy and aristocracy, who dislike all political changes, and would like to maintain things as they are, are likely for a season to gain predominance, and to bring back the Tories to power. And it is therefore not to be expected till the people

feel the barriers which oppose their progress, and the waters of public opinion have had time to accumulate.

It will I know be said,—"But has not Mr. Bright rejoined the Government, and girded on his armour? And will he not contend against the unworthy and selfish ends of the publicans and their allies, as well as battle for religious equality, and the just rights of all classes? And will not this turn the tide?"

It is our hope that it will. But selfishness is very strong. And as the Government has so mortally offended the publicans by their Licensing Bill, and their efforts to restrain the evils of the liquor traffic, and these are very busy in every election, and have considerable influence over the lower class of voters among the middle class, who, unlike the working class, are ignorant of politics, and care only for their own trade interests, it is by no means improbable but that the Government will be defeated notwithstanding, and will have, in their turn, to wait their time until the indignation be overpast.

It will, we acknowledge, be a shame and a disgrace to us as a nation, and be hard to bear. But the Government have themselves to thank for it. For they have offended no small number of their stanchest supporters among the Nonconformists by playing into the hands of the Church party in the educational policy which they have followed. And as they have given no signs of altering it, except by the accession of Mr. Bright to office, they cannot expect their united and cordial support at the next election. And, honest as their aim might be to restrain the evils of the liquor traffic, it surely showed a great want of political wisdom on their part, though no lack of courage, to attack such a stronghold, and to bring forward a bold and comprehensive measure for reforming it, without calculating the opposition it would meet with, and making sure of carrying it. But as it is, even the small measure they did succeed in carrying, in the interests of the public and of morality, has excited the almost universal hostility of the publicans, and turned those who were their friends and supporters among them, with very few exceptions, into their bitter and implacable enemies. But there is no just cause for it, unless we are to suppose that their bargains with the brewers and their annual licences taken together, are to be construed as a contract also with the public at large which must not be disturbed; and that they have a right to claim compensation when in the interests of the public this is done or their profits at all interfered with! Yet this is the doctrine they hold and would have us receive. But who does not see that it is a doctrine which would sanctify every hoary abuse and monopoly, and render the reform of its abuses, in the interests of the public, if not a work of supererogation, a most costly affair, which no Government could think of proposing or undertaking? Yet it is for their honest efforts in opposition to this, in the interests of the public, which has excited their ire against the present Government, and led them to put forth their zealous efforts on behalf of the Tories.

Is England then to be ruled by the publicans? Or is the united influence of the Church and the beerhouse to carry the day? Time was when Church and King was the toast of loyal Churchmen; and is it now to be Church and beerhouse? Is this to be the national inscription upon our banner? No. We hope for better things, and for a more Christian standard to be lifted up, and believe, notwithstanding present appearances, that there is "a good time coming."

I am, Mr. Editor, yours truly,
H. KIDDLE.

8, Fernwood Villa, Redland-road, Bristol,
Sept. 19, 1873.

BLUE AND GREEN.

To the Editor of the Nonconformist.

SIR,—In my letter which you kindly inserted lately, I am made to say that Green is Ireland's national colour. The fact is, Ireland has, to her unspeakable advantage, merged her nationality by the Act of Union. But her colour is a light-blue; and if you will permit me to say so, I shall add that both orange and green are merely party colours, whilst blue is the Irish national colour.

Your obedient servant,
LAMED.

Sept, 19, 1873.

SINGING CLASSES.

To the Editor of the Nonconformist.

SIR,—Can you spare me a few lines in which to plead for a movement I have much at heart? The season for evening classes and gatherings of all sorts is commencing, and teachers of Tonic Sol-fa method in towns and villages all over the country are casting about for opportunities to gather children and young people together for the study and practice of singing. I want to plead with ministers and deacons to encourage these classes. Hardly a day passes but I hear of a class in some part of the country having to be given up because the rent charged for the room in which it met was such that the teacher was out of pocket. The rent, no doubt, was not exorbitant, if the class had been able to bear it. But the fees charged are so low—they probably average, all the country round, about a penny per night for each singer—that the margin left for expenses is very small. Are not these classes entitled to be regarded by our friends who have rooms under their charge, as a valuable auxiliary to the work of the churches, and not as speculations out of which a profit is to be made? The influence of the Tonic Sol-fa movement on congregational singing has been generally acknowledged, and to speak of the life-giving effect of hearty and general singing in worship, or of the value of a healthy and refining amusement for young people on a winter's evening, seems trite and unnecessary. A clergyman who had himself taught the Tonic Sol-fa method in his parish, wrote to me not long since—"As for myself, I have no hesitation in saying that this system is one of the pleasures of my life, and one of my greatest means of usefulness. I can only say that, as far as I see, I know of many many souls brought to the foot of the Cross as truly penitent sinners, through the glorious words, wedded to simple, telling music, in the Tonic Sol-fa system. Only the last day will reveal the good done in this work of love, and beauty, and truth." To this I may add the testimony of a Nonconformist minister, a teacher of the method, who attributes his increased congregation largely to the influence he has obtained over the young people around him by his Tonic Sol-fa classes. All our clergymen and ministers cannot teach singing, and it would be hardly advisable that they should, but will they not make the way easy for those who are willing do so?

I am, Sir, truly yours,
JOHN CURWEN.

Plaistow, E., Sept. 20.

GREGORY THE GREAT AND THE PAPACY.

To the Editor of the Nonconformist.

SIR,—I am one of the many who are yet anxiously inquiring to find, not merely the truth, but that form of worship which may be considered the most pleasing to the Creator in our manner of carrying out the truths of Christianity. Will you then allow me through the medium of your journal to ask a question; but, I must here state I have asked the same favour of the *Tablet* (London), and the *Churchman* (London).

Reading "Key to the Prophecies," by the Rev. David Simpson, published in 1839, I find at page 190 this quotation, "I affirm it confidently, that whoever calls himself universal bishop, or is desirous to be so called, shows himself by his pride and elation of heart to be the forerunner of antichrist." (Gregory the Great's Works, Ep. 30, b. 6; and Ep. 34, b. 4.) Now, can any of your correspondents tell me if that be a fair and impartial extract from Pope Gregory the Great's work uncontradicted or nullified by any other part of his works? For if it be as quoted by Simpson it must certainly settle at once in the minds of some, the position of the Pope of to-day and his Church. In the present Pope's reign it is asserted that all which Popes have spoken upon religion must be correct and infallible. According to the decision of the late Vatican Council both Gregory and Pius IX. were infallible, though they contradict each other! Are these infallible words of Pope Gregory the Great here quoted susceptible of any other meaning? His works are I understand with little exception only in Latin—a sealed book to me.

This is written with a sincere wish for truth and no ill-will to Catholics and their venerable Pontiff; the unprejudiced must admire much in the Catholic Church—but is it true?—"that's the rub."

Yours obediently,
†

A STRANGE APPOINTMENT.

To the Editor of the Nonconformist.

SIR,—The appointment of Professor Sullivan, of the Dublin Roman Catholic University, heretofore a thorough Cullenite and vigorous opponent of the Queen's College, Cork, is another proof of the Ultramontane sympathies of the present Administration. Let Nonconformists look to it. Some serious concessions must have been made to the Ultramontane party, or Professor Sullivan would not have accepted the post. I enclose my card, and remain,

Sir, yours faithfully,
WATCHFUL.

[Undoubtedly the appointment requires explanation, but we could not, without strong evidence, believe that the present Government would appoint a man to plot against the very college he is called upon to govern. May not Professor Sullivan have discovered that such a broad and liberal education as may be obtained at the Queen's College, Cork, and Ultramontanism are incompatible?—ED. *Noncon.*]

THE DIRECTORS OF HESTER AND CO. (Limited) have issued notice that they are prepared to receive applications for 4,100 unalloted shares of 10*l.* each at par till the 18th of October, and then at 2*l.* per share premium. The dividend (which has been at the rate of ten per cent. per annum) is to be paid quarterly in future.

MR. GLADSTONE'S SEAT.—The *Manchester Guardian's* London correspondent writes:—"The rumour which I mentioned the other day respecting two Conservative members of Parliament having demanded of the Speaker that he should issue a new writ for Greenwich, on the ground that Mr. Gladstone has accepted 'an office of profit,' is confirmed. It is stated, however, in political circles that the Speaker has, for the present, declined to act, and the friends of the Premier point out that, according to the letter of the law, the Speaker cannot at the present stage interfere."

THE EDUCATION ACT.

SUGGESTED COMPROMISES OF THE EDUCATION DIFFICULTY.

We had occasion last week to notice some of the signs of a changed feeling among the Liberal supporters of the education policy of the Government. A further symptom of this tendency is an article in the *Daily Telegraph* of Friday, which seems to think that if the strife in connection with the celebrated 25th clause could be removed there would be an end to the discord in the Liberal ranks. Our contemporary thinks that Mr. Forster did not exhaust the means of conciliation, and, in truth, Mr. Bright would not have become a member of the Cabinet if the last word had been said on each side.

Among the greatest of Mr. Bright's political gifts is the sagacity with which he can hit out some practical suggestion that may be accepted by men who have been striking wildly in the dark. When Nonconformists and Churchmen were fighting about that miserable little exaction of Church-rates, and when a day of agreement seemed to be as far off as ever, it was remembered that Mr. Bright had long proposed to let the Church keep the pomp and circumstance of the machinery by which the rate was levied, but to make the payment of it optional instead of compulsory. The scheme was adopted, and there has been peace in the parishes ever since. It is probable that Mr. Bright's instinctive and sympathetic knowledge of the Nonconformist mind has enabled him to suggest an equally practical plan for paying the fees of destitute children in denominational schools without casting the burden on the local rates. We shall not indeed know whether such is the case until Mr. Bright himself shall speak in Birmingham next month; but, meanwhile, we may examine one or two of the suggestions which are flying about.

They are all founded on the fact that the State has been highly bountiful to the denominational schools. When a few ladies and gentlemen—or, more often, two or three clergymen—build a school to teach the elements of secular instruction, but especially the Church Catechism, they easily train the children to satisfy the requirements of the Government Inspector, and then the State gives them a grant, which makes the cost of supporting the classes comparatively light. In many cases the fees render them self-supporting. In return, the managers must place all the children under the protection of the Conscience Clause, must periodically satisfy the Government Inspector that their secular instruction comes up to a certain standard, and must employ certificated teachers. It has been suggested, however, that they should be forced to fulfil at least one other condition, in order to satisfy the Dissenters and remove the necessity for the twenty-fifth clause. If, it has been said, it were stipulated that every denominational school which accepts a grant from the State should be obliged to teach a certain number of destitute children, there would be no more need to cast the burden of supporting those children on the local rates. It would be enough for some public authority to certify that the father of a particular child was too poor to pay any fees, and had refused to let it be placed in the board school. The child could then be sent to any denominational school that he might choose, and there be taught free of cost. The managers would naturally object to a system which would virtually lessen their grant from the State; but they would soon be brought to see that they had no reason to complain. The Government cannot be expected to place public money in private hands without making certain conditions for the general good, and it may as reasonably require the managers to teach a certain number of poor children as it may demand they shall confine their proselytism within the bounds of the conscience clause. There might, no doubt, be a hardship in the case of schools situated in exceptionally poor districts, for the benches might be flooded with destitute children; but such cases would be rare, and it would be easy to provide that the State should pay the cost if the number should rise beyond a certain limit. Such a scheme would, it is true, fail to remove any of the objections with which the Dissenters assail all denominational grants whatever, and indeed it would tend to give their criticisms more virulence by increasing the amount which Parliament would place in the hands of denominational schools; but it would meet all the criticisms which are openly launched against the twenty-fifth clause itself. Another scheme, which has found more favour, is far bolder, for it would apply the principle by which Mr. Bright provided a substitute for Church rates. It is suggested that the expense of educating denominational children at sectarian schools should be defrayed by a voluntary rate. The present machinery might be employed, but every person would be free to refuse payment, and thus no outrage would be done to the most sensitive conscience. We see no grave objection to such a scheme. The voluntary Church-rate has proved sufficient to support the Church fabric, in spite of the dark predictions that in a few years the national places of worship would be roofless and windowless. And in any parish it would be still easier to collect sufficient funds to pay for the schooling of a dozen, a score, or a hundred children. A simple arithmetical calculation will show how trivial would be the burden. The holidays would take about eight weeks a-year, leaving forty-four weeks to be paid for by voluntary zeal. Twopence a week would be the ordinary cost of each pupil, and thus a hundred would be taught for considerably less than 30*l.* It would be a satire on the liberality of Churchmen and Roman Catholics to suggest that they could not raise so trivial a sum in a large parish to save young souls from the deadly danger of being contaminated by the atmosphere of secular teaching. Nor can they offer any conscientious objection to the plan, for all that they want is the money, and no prompting of the religious instinct compels them to exact fees from Dissenters. If they get the money, it matters not to them whence it comes.

In the *Telegraph* of Monday is another article on the subject, in which the belief is expressed that Mr. Forster will be ready to propose any necessary change when the time shall come for action, even if the plan shall not be his own. "It is not improbable, as we said the other day, that Mr. Bright may give some guiding hint when he shall

break his long silence at Birmingham next month. Meanwhile both the Churchmen and the Dissenters cannot too soon try to bring their minds into a state that will make a compromise practicable." The *Telegraph* then lectures those Nonconformists who want to supersede the present denominational system, and warns them against rushing headlong to defeat. The United States of America, indeed, have schools free and unsectarian, but the founders of the American system had nothing to destroy, and, acting for a comparatively united nation which had no State Church, they could proceed without let or hindrance. "English statesmen, on the other hand, find the ground already occupied by machinery which represents an enormous expenditure of time and money, which is worked with such zeal as no wealth could buy, and which has hitherto been the chief means of teaching the poor." It would not, our contemporary thinks, be difficult to suggest other plans besides those already mentioned, which would do the strictest justice to the Dissenters, if their hostility goes no further than the 25th Clause itself.

THE EDUCATION LEAGUE.—The annual meetings of the National Education League will be held on Thursday, October 23rd. Mr. George Dixon, M.P., is expected to preside.

MANCHESTER.—The officers of the Manchester School Board on Friday pounced upon a crowd of ragged urchins who were waiting for race-cards outside a newspaper office, and after some amusing hunting managed to capture forty of them. They were marched off to the premises of the board, and, their names and addresses having been noted, they were released.

ELECTION INTELLIGENCE.

DOVER.—The ballot for the vacancy created by the retirement of Sir G, Jessel (now Master of the Rolls) took place on Monday. The town was in a state of great excitement during the day, and Mrs. Barnett, the wife of the Conservative candidate, was busy driving about in a carriage-and-pair, canvassing for her absent husband. The Liberals made no attempt to ascertain the way in which the electors had marked their ballot papers, and therefore did not issue any returns. There was a general impression towards the close of the afternoon that Mr. Barnett had been elected. After the close of the poll the ballot-boxes were conveyed from the polling stations to the Town-hall, where the Mayor, assisted by the gentlemen appointed under the Ballot Act for this purpose, counted the votes. The result was the publication, soon after seven, of the following numbers:—

Barnett	1,415
Forbes	1,089

—thus showing a majority in favour of Mr. Barnett of 326. It will be seen that more than 1,000 voters remained unpolled, and the number actually voting was only 130 more than at the election in 1871, which represents only by a very little the additions to the register. The Conservatives celebrated their victory with music, flags, and torches, and towards night some roughs wearing their colours created some disturbance.

BATH.—On Monday, the Liberal Association adopted a resolution of condolence, to be forwarded to the widow and family of the late member, Dr. Dalrymple, who died the other day, quite unexpectedly, in Norfolk. Mr. A. D. Hayter was then requested to contest the vacancy, and in a subsequent interview he expressed his readiness to comply. On the same day, Mr. Forsyth, Q.C., the Conservative candidate, arrived in Bath, and had an interview with the Conservative leaders. He expressed unhesitating willingness to do battle for his party. It is believed the election will come off before the Church Congress. It has been stated on good authority that the majority of the temperance electors will remain neutral, both candidates refusing to support the Permissive Bill. The contest is sure to be a close one.

THE ASHANTEE WAR.

A Sierra Leone correspondent of the *Times* reports fresh disasters to the British arms. As was anticipated, the repulse of Commodore Commerell on the Prah has encouraged the whole country to join the Ashantees in open hostility to the English. All the tribes along the coast to the westward of Elmina have risen *en masse*. It was on August 14 that the unfortunate Prah expedition was turned back. On the 18th it was resolved to send the Argus and the Barracouta to bombard Tacorady and the villages along the coast between that place and Chamah. Strict orders were given by the commodore, it seems, that the villages were to be destroyed from the ships, and that no men were to be landed. "However, when the vessels were off Tacorady, and after the shore had been bombarded for some time, as a large number of native canoes were discovered lying on the beach, Lieutenant Young (of the Argus) volunteered to land with a party of seamen and destroy them. It was thought that all the natives had been driven away by the fire of the ships, and Captain Freemantle consented to the landing being made. Lieutenant Young, at the head of a party composed of seamen from the crews of the Argus and Barracouta, proceeded in boats to the shore. They had hardly landed when a large body of natives, who had been concealed in a fringe of bush immediately along the beach, opened a sharp fire on them. They were compelled to make a precipitate retreat to the boats. Lieutenant Young and eleven seamen were wounded, some of them severely." The same writer says that "the Ashantees have been steadily advancing for some time to the westward, into a part of our protected territory which, in the earlier portion of the war, had not been touched by them. They thus enter a territory not hitherto ravaged, and drive the tribes which inhabit it to join them in self-defence. They hope by thus carrying the war into the enemy's country to detain our forces near the coast until the next wet season sets in." There are reports, too, that the Ashantees have been drilled by a Dutchman and one or two Frenchmen; but there is not much evidence of that at present.

Further news states that Axim was being menaced by a body of Ashantees over 3,000 strong, and an immediate attack on it was expected. The Barracouta was sent off in great haste with a body of fifty men of the 2nd West India Regiment. Immediately before the Barracouta started, the Senegal arrived, with Captain Lanyon, of the 2nd West India Regiment, and Captain Thompson, of the Queen's Bays, on board. Captain Lanyon immediately volunteered to take command of the detachment going to Axim, and the offer was accepted. Just as the Biafra steamer was leaving Cape Coast, there was a rumour of a sharp engagement having occurred between our troops and the Ashantees, in which it was reported the former were successful.

The Adela, one of the ships chartered by the Admiralty for the conveyance of military stores to the Gold Coast, sailed from Woolwich on Sunday. Another vessel is being prepared for Western Africa.

FOREIGN MISCELLANY.

From Rome it is announced that the Pope is well enough to resume his public receptions.

Yellow fever is reported to be decreasing at Shreveport and Memphis.

A Berlin telegram states that the Emperor William has recognised Dr. Reinkens as a Catholic bishop.

Professor Donati, Director of the Observatory at Florence, has just died at Vienna of cholera. He had been only two days in the city.

The court-martial which is to try Marshal Bazaine will sit on the 6th of October, but the trial will not really commence until the 8th of the month.

It is stated that Dr. Strauss, the author of the "Life of Jesus," is seriously ill, and that his recovery is doubtful.

The King and Queen of the Belgians have gone to Biarritz, where they will make a somewhat prolonged stay.

The famous onyx vase, called the "Vase of Mantole," has at last been found in the treasure chest of the late Duke of Brunswick. It was enclosed in another vase of gold metal.

The death of Dr. Nelaton is announced. He had been seriously ill for some time, but the later accounts were more favourable. The hopes thus excited, however, have not been realised.

It is announced that the balloon voyage across the Atlantic has been abandoned, discretion happily in this instance having proved the better part of valour.

The Paris correspondent of the *Cologne Gazette* writes that the French Minister of Public Worship has addressed a confidential circular to the bishops, begging them to be in future more moderate in their pastorals.

The Paris correspondent of the *Daily News* says that the story which recently appeared in one of the Paris papers, that a traveller had arrived there with news from Dr. Livingstone, has been traced to an Italian journal, and is believed to be a hoax.

The *Perseveranza* says that the Duke of Aosta will shortly take the command of the troops in Sicily, and establish his residence at Palermo. A very good effect is hoped from the residence there of one of the principal members of the royal family.

The Duc de Broglie has taken a house in Versailles on a lease of three years. Our Paris correspondent remarks that this is a practical proof of the confidence the duke feels in the duration of his power and that of the Assembly, as a new Parliament would certainly vote for the removal of the deputies from Versailles to Paris.

THE FRENCH ELECTIONS.—The *Journal Officiel* publishes a decree in virtue of which elections to the National Assembly are to take place in four departments on the 12th of next month. It is believed in Paris that the Ministry will postpone every election to the utmost period allowed by the law. There are now fourteen vacant seats.

THE SOUTH SEA KIDNAPPERS.—A despatch from Melbourne says that the Carl kidnappers, who were sentenced to fifteen years' imprisonment, have been discharged on a writ of habeas corpus, on the ground of their being kept illegally in custody, there being no authority from the Secretary of State for their detention.

THE LAW ABOLISHING RELIGIOUS ORDERS IN ITALY comes in force on October 1. The law is first of all to be applied to the Jesuits, but it would seem that the Government intends making an exception in favour of the learned Father Secchi, on condition that he will remain at Rome in the service of the Government, as professor of astronomy and director of the observatory.

ENGLISH JUSTICE.—The prompt and severe punishment of the Bank forgers seems to have filled the public mind of America with a respect for British justice not quite unmixed with envy. According to the *New York Express*, "had the trial taken place in this country, such a sentence would never have been pronounced, or, at any rate, would not have been carried out for several years."

M. THIERS AND THE FRENCH REPUBLIC.—It is stated that M. Thiers made a speech to a French deputation at Ouchy, near Lausanne, last Monday, in which he stated positively that he and his friends intended, when the Assembly met, to take up the line set forth in his message, and to do their utmost to promote the regular organisation of a Conservative Republic.

THE RUINS OF BAALBEC.—Lieut. Conder has forwarded to the committee a valuable report, presenting the exact state of the ruins of Baalbec, giving such dimensions, and other particulars as to the defects threatening the structure, as will enable those interested to form an accurate idea of the immediate peril in which they now are. The report is now in the hands of Mr. J. D. Crace, and portions, if not the whole, will probably be published.

THE COLLEGE OF CARDINALS.—The Vienna *New Free Press* is informed by its Roman correspondent that the Pope is believed to have set down the names of as many designate cardinals as will bring up the number of the Consistory to the proper figure, in writing, but that the list is not to be promulgated before his death. The majority is said to consist of Frenchmen, who will therefore have a predominating influence in the next Papal election.

THE JESUITS IN AUSTRIA.—The Austrian Government has taken an important step towards the "dejesuitisation" of its educational establishments, so loudly clamoured for by the Liberal party. The theological faculty of the University of Innsbruck has hitherto been, by imperial charter, under the sole governance of the Jesuit order. That charter has now been revoked, and the faculty is thrown open to all Roman Catholic divines eligible according to the Austrian civil law.

FRENCH FORTIFICATIONS.—The French Government (according to a telegram to the *Times*) has, in compliance with the advices it has received from competent authorities, resolved to carry out with great activity the execution of a general plan which will bind together all the fortifications in France by connecting them with Paris. It is in consequence of this resolution that staff officers have been seen at work on the chief heights lying within Paris.

THE DEERHOUND.—It is announced, in a telegram which has been some days on its way, that Colonel Stuart and six of the crew of the Deerhound (blacks) have been provisionally released and placed under the charge of the English consul at Ferrol. Nothing is said about Captain Travers. The *Epoca* of Madrid says that the English Government has informed the Spanish Government that the two captured frigates will not be given up until the Deerhound question is settled. The *Epoca* accuses England of abusing her power, and appeals against her to public opinion. It seems that the Deerhound is to be forthwith released.

THE COMTE DE CHAMBORD.—Contradictory reports are again published by the Paris papers with regard to the negotiations that have been going on with the Comte de Chambord. The *Soir* asserts that the prince has given a conciliatory reply, declaring that as soon as his hereditary right shall have been recognised unconditionally by the Assembly he will be ready to make on his part all concessions the necessity of which may be acknowledged. The *France*, on the other hand, says that the efforts of the Legitimists to obtain a declaration have failed. The *Assemblée Nationale* announces the approaching departure of the Dukes de Nemours and De Chartres for Frohsdorf, to visit the Count de Chambord. According to a Vienna telegram the Comte de Chambord will leave Frohsdorf in November, and proceed to his château at Chambord. Some of the French papers publish announcements to the same effect.

THE SHAH AND HIS GRAND VIZIER.—A telegram from Resht brings further and fuller particulars of the circumstances connected with the resignation of the Grand Vizier of Persia. There was, it seems, a secret conspiracy against the minister among the members of the Shah's suite, and it is believed to have met with support in the harem. The Grand Vizier, in reply to the charges of his accusers, maintained that he acted solely in the interests of his sovereign, and for the benefit of the kingdom. He was reinstated, and retained his office for two days, when his dismissal was again demanded, and the possibility of disorders hinted at. At his own request the Grand Vizier went to Koom, and the report was spread that he had gone as a prisoner. He was then appointed Governor of Resht, and it is believed will be reinstated in his former office.

TREATY BETWEEN GERMANY AND ITALY.—A new treaty was signed on the 8th of August between the Empire of Germany and Kingdom of Italy, calculated to draw closer than before the bonds of amity already existing between these States. It provides that just the same aid shall be given to sojourners—the subjects of the other—when sick or in distress as is afforded to its own; the expenses—even to interment in event of death—being, in all cases, recoverable on demand from the State to which the person relieved belongs, which has to take its own remedy against the person or his family. Each party to the treaty further binds itself to receive back, if required, any subject who shall become chargeable to the

other, even though he shall have resigned his nationality. Passports for Italians entering Germany or Germans Italy are for the future absolutely abolished, except in case of foreign war or internal commotion. But subjects of either State are liable to be called on to prove their personal identity, if required to do so by proper authority in the other. The treaty appears to be altogether independent of the usual extradition reasons, and, in fact, to aim entirely at mutual accommodation, and a fair balance of privileges given and received.—*Pall Mall Gazette.*

VICTOR EMMANUEL AS HE APPEARED AT VIENNA.—Externally he would hardly seem fit to reign over what is generally acknowledged to be one of the finest races of men, and he suffered especially here in Vienna by contrast with the elegant and remarkably *distingué* figure of the Kaiser. The King's countenance is not only not handsome, but it is a most cruel libel on his loyal, frank, and generous sterling character. He shows also a certain heaviness and awkwardness of bearing and address. Never, perhaps, did the King look at greater disadvantage than he did yesterday morning, as he crossed alone the threshold of the Great Exhibition, and walked before his aides-de-camp through the vast dome of the Viennese Crystal Palace. It seemed to be with difficulty that he rolled his strong, overgrown bulk, swinging his arm most unroyally, and seemingly straining his short neck to thrust his head further back than nature laid it on his shoulders. He must certainly have intended to be gracious to Count Emmanuel Borromeo and to the other commissioners, Italian and foreign, who, with Archduke Rainer, undertook to be his guides over the various departments of the great show. And he bore the crowding of the assembled people—especially of the women, who obstructed his path with an eagerness which the police had some trouble to check—with a resignation that spoke volumes in favour of his gentleness and amiability. Still one cannot be surprised to hear that he hates State ceremonies and public meetings, and looks upon the necessity of now and then showing himself as the heaviest penalty attached to his kingly rank and office. At the evening party at the Italian Minister's he seemed more at ease, and looked better. He had no longer his foraging cap on his head which in the morning robbed him of the only redeeming point in his face, the high forehead. He carried his plumed general's helmet in his hand, and, as he looked pleased, something of his inward cheerfulness and benevolence played on his features and soon reconciled the persons he addressed to their irregularity. An expression of amiability in private intercourse, and a certain bluff dignity on State occasions, as, for instance, at the opening of Parliament, are not wanting in the Italian King. The rest faith must supply. I have heard women in the crowd at Florence and Rome cry out as he passed, "*Che bell'omo*"; but the Piedmontese, more accustomed to see him, are satisfied with saying, "There goes our brave King."—*Letter in the Times.*

Epitome of News.

The Queen has returned to Balmoral after her trip in the Western Highlands.

On Sunday the Queen attended Crathie Church, accompanied by the Princess Beatrice and Prince Leopold. The Prince and Princess of Wales, Prince John, were also present, and there was a large assemblage of the general public, the weather being fine. The Rev. Donald Macleod preached from James i. 25.

Lord Granville, before his departure for Balmoral, spent a few days with Mr. Gladstone at Hawarden. The other guests staying at the same time with the Premier were Lord Wolverton and Mr. John Bright.

The *Telegraph* announces that Mr. Henry James, M.P. for Taunton, will probably be the new Solicitor-General.

Mr. Disraeli, in declining an invitation to be present at the annual festival of the Woburn Improvement Association, writes:—"Although from a sense of paramount duty I have attended Parliament, I have been, and am otherwise, living in seclusion."

The *Civilian* says that consternation reigns in the Home Office. The reason assigned is the belief that Mr. Lowe is about to effect a sweeping reform.

The *Times* understands that at the end of the year Mr. George Grove will retire from the post of chief executive officer of the Crystal Palace, which he has held since the formation of that company in 1852. The directors will then propose to the shareholders that Mr. Grove should take a seat at the board of direction.

The Lord-Lieutenant of Ireland has revoked the application of the Peace Preservation Act to certain parts of the counties of Clare, Longford, Roscommon, and Tipperary.

The monument to the late Charles Knight is to take the form of a free public library.

Mr. John Crossley, of Halifax, has so far recovered from the effects of his recent accident that on Thursday last he was removed from the house of his nephew, Mr. John Lewis, Savile Hall, to his own residence at Manor Heath.

The *British Medical Journal* states that Miss Bovell, one of Miss Jex Blake's co-disciples, has lately passed her third and final preliminary examination for the Doctorship of Medicine of the Faculty of Paris.

Last year 238 persons, according to the verdicts of coroners' juries, died from want, cold, exposure, &c.; in the preceding year 283.

A committee of the Peace Society has been formed in Birmingham to watch the progress of the Ashantee war. A deputation has been appointed to confer with the London Peace Society, and take steps in conjunction with that body.

Dr. Eliza Walker has resigned the post of house surgeon to the Bristol Hospital for women and children. In her letter to the committee she says she is convinced that her resignation alone can relieve the management of the hospital from serious embarrassment, and enable them to obtain the services of sufficient honorary medical officers. She regrets that she is compelled to take this step, not so much for herself as for the cause she represents.

A Liverpool firm of grocers were, on Friday, fined 20s. and costs for exposing "intoxicating liquors" for sale after eleven p.m. The case was of considerable importance. The defendants kept their shop open on Saturday week until midnight, but gave orders that no British wine was to be sold after eleven p.m. The fact of the wine being in an open shop at midnight was held by the police to be an infraction of the Licensing Act, and the magistrates confirmed this view. As a consequence, all grocers holding licences for the sale of British wines will be obliged to close simultaneously with the public-houses.

The Gaol Committee of Aldermen, it is stated, have come to the determination to discharge both the warders who were suspended in consequence of the suspicion attached to them that they had lent themselves to a project to enable the Bank of England forgers to escape.

A new hospital will be opened in Gower-street next month for the non-alcoholic treatment of disease.

There was a Fenian demonstration on Sunday, at Drogheda, the occasion being the funeral of Colonel Leonard, an ex-head centre of the Drogheda district. There was a great green-clad crowd, including many Home-Rulers, but no priests. Though the number of people was estimated at 10,000 there was no disorder.

Mr. Richard Miller, of Westbury, near Bristol, was standing beside his wife on the up-platform at the Dorchester railway-station yesterday, awaiting the arrival of the mid-day train to Bristol, when he dropped down dead before the train had arrived. His death is attributed to heart-disease.

Mr. George Hemington Harris, an elderly gentleman, lately living at Torquay, arrived in Cambridge on Monday evening on a visit to his brother, Mr. Henry Hemington Harris, who is a magistrate for the borough, and who was ill. Mr. George Harris had hardly been in the house ten minutes when he fell down and died. He had been known to have been suffering from disease of the heart for some time.

In the case of the Guildford railway accident, caused by a stray bullock, the jury found a verdict of "Accidental death." They recommended that there should be communication between guard and driver, and agreed with the suggestion for continuous breaks.

The outbreak of typhoid fever in Wolverhampton is proving more serious than had been expected. At the end of last week the deaths numbered eight, making twelve in all reported to the authorities. A young lady aged twenty-four died on Sunday, quickly following her brother, aged six, who had also died of typhoid fever. The residence has no drainage defect, and the infection is believed to be solely due to polluted milk. Another family, who also have been supplied by the same dairyman and are away from any suspected drainage defect, are suffering.

Six well-known ministers, representing various sections of the Christian ministry, who have gone over to the great conference in New York, were passengers in the White Star steamer Adriatic, and they have expressed their good opinion of the ship and Captain Hamilton Perry in a very emphatic document.

The twentieth anniversary of the opening of the celebrated manufactory at Saltaire, with which the name of Sir Titus Salt, the founder of the extensive works and town, is inseparably connected, was celebrated on Saturday, by the entertainment at tea of the workpeople, to the number of 4,200, at Crow Nest, Lightcliffe, the seat of Sir Titus Salt. They were conveyed thither in three special trains.

The *Leeds Mercury* gives a number of reports on the results of the harvest in Yorkshire. They are on the whole satisfactory, and show that up to the present the damage caused by rain to the cereal crops has not been serious. The crops may be assumed to be about an average in point of productiveness, and of excellent quality. The condition of green crops leaves nothing to be desired.

It is stated, with reference to the murder and mutilation case, that no information had reached the police calculated to assist them in the solution of the mystery. All question as to Mrs. Cailey being the person murdered has been put an end to, she having been found. The police have received information of a considerable number of missing people.

It is stated that the modern plan of photographing criminals has had the result of bringing about 373 cases of detection.

The revising barristers must conclude their labours by October 31. There are, in the counties of England and Wales, 800,769 electors, out of a population of 12,000,000, and in the boroughs, out of a population of 10,600,000, there are 1,356,536 electors.

There is a proposal to spend another two millions on metropolitan drainage—this time for the benefit of the south and western suburbs. The towns to be included in the scheme stretch from Brentford and Ealing round to Chislehurst and Bromley. The point of discharge would be near Bickley, and the sewage would be utilised on a tract of land near Dartford Creek.

Mr. Bradlaugh has gone to America to lecture against the principles of Christianity. Dr. Brindley, a well-known theological controversialist, follows him, with a view to counteract his pernicious teaching in any towns which Mr. Bradlaugh may happen to visit. Is Mr. Bradlaugh worth all this fuss?

Sir Antonio Brady presided at a meeting held in the Foresters' Hall, Wilderness-row, on Monday, in reference to the high price of coals. He held out the prospect that coals would be imported from America, and stated that 3,000 to 4,000 tons were now on their way to this country.

Thomas Nichols, a shoemaker at Olney, has given himself into custody after cutting his wife's throat.

At Maidstone, a hop-picker, the husband of Mary Gormon, who was found in an unconscious state on the roadside on Sunday morning, and has since died, has been apprehended on suspicion of having inflicted the dreadful wounds which caused the poor woman's death.

Dr. Williams' Library has been removed from Queen-square, Bloomsbury, to new and commodious premises, 16, Grafton-street East (Gower-street).

THE TICHBORNE CASE.

At the commencement of the proceedings in the Tichborne trial on Thursday, the Lord Chief Justice, whose attention had been called by Mr. Hawkins to a speech made by the defendant at Spennymoor, attacking two of the witnesses, remarked that the parading of the defendant about the country as a victim and a martyr, pending his trial, was an outrage on all public decency and propriety, and a scandal which must be put an end to. Not a day, he said, passed without the judges being assailed with the grossest abuse, their lives had been threatened if the result of the trial were adverse to the defendant, and attempts had been made to influence or intimidate the jury. He gave the defendant notice that if he attended another public meeting the court would no longer hold him to bail, and would commit him to prison. His lordship was followed by Mr. Justice Lush, who stated that if he had been acting in an ordinary case, upon his own impression of what was necessary, he should, without hesitation, at once have rescinded the order for bail and remitted the defendant to his former custody. Mr. Justice Mellor then observed that he entirely agreed with every word that had been uttered from the Bench, adding emphatically at the close of his brief address that he "should be ashamed of any juryman who could be deterred from the conscientious discharge of his duty by threats or abuse of any kind." Dr. Kenealy then stated that his client desired to know if he was at liberty personally to address the court, and the Lord Chief Justice replied, "Certainly not." Later in the day the learned gentleman inquired whether the prohibition extended to attending pigeon matches if the defendant made no speeches, and his lordship at once replied that, looking to the fact that other persons at such meetings cannot be restrained from improper comments, and that the consequent excitement and agitation are unseemly and mischievous, the court had determined to forbid the defendant's appearance at any public gathering during the continuance of the trial.

On Monday, in obedience to the order of the court, Mr. Henry James Cochran, the proprietor of the *Cheltenham Chronicle*, appeared to answer for contempt of court in an article in that paper commenting on the trial. He was fined 150*l.*, and the Lord Chief Justice said, in all future cases they would add imprisonment. Dr. Kenealy complained of the style in which the *Times* reported the proceedings; but the Lord Chief Justice said he had seen a vast improvement in the reporting since he made some remarks on the subject some days ago, and it was rather too late to bring the matter up now.

During the week a number of Carabineers (privates) have given evidence, and all swore that the defendant was Roger Tichborne. On Monday Mr. Anthony Biddulph, second cousin of Roger, swore positively that the defendant is the same person. Before he saw the defendant he believed that he would turn out "the greatest impostor possible," but a single interview convinced him that he was his cousin. The other witnesses called were also of opinion that the defendant is Roger Tichborne.

It is stated that there are above 120 more witnesses for the defence yet to be called, which at the average of five a day will take five or six weeks longer, and then the summing up of the defence and the reply will probably, it is expected, carry the case into December, so that the utmost that can be hoped is that the case may close by Christmas.

Dr. Reid, the celebrated medical writer, was requested by a lady of literary eminence to call at her house. "Be sure you recollect the address," said she, as she quitted the room, "No. 1, Chesterfield-street." "Madame," said the doctor, "I am too great an admirer of politeness not to remember Chesterfield, and, I fear, too selfish ever to forget number one."

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The Nonconformist.
WEDNESDAY, SEPTEMBER 24, 1873.

SUMMARY.

THE Liberals have sustained another and serious defeat at Dover. The party was united in support of Mr. Forbes, who was however beaten on Monday by the large majority of 300 votes. His successful opponent, Mr. Barnett, was absent during the whole election, but perhaps lost nothing by the circumstance. Mr. Forbes, it appears, polled 140 fewer votes than Sir G. Jessel in 1871, and Mr. Barnett 271 votes more than at the same period, while about a thousand electors did not go to the poll. This is strong evidence of a "Conservative reaction," as well as of Liberal apathy. The Dover election is another blow at the *prestige* of the Government, and must, with the many foregoing defeats, tend to hasten a general appeal to the country.

When that time comes, the action of Ireland will be watched with keen interest. During the Home Rule agitation the Catholic clergy have with few exceptions held aloof from it. Now, however, we hear that Bishop Keane and the clergy of the diocese of Cloyne have passed resolutions accepting Home Rule "as the assertion of a true principle, and the vindication of an outraged right," and urging the calling of a representative meeting at Dublin on the subject. Such a conference is to be held next month, many Catholic priests having signed the circular convening it, and its avowed object is to form a working organisation in prospect of a general election. It seems probable that other members of the Romish hierarchy, if not Cardinal Cullen himself, will follow the example of Bishop Keane. The Home-Rulers and so-called Nationalists, boast of their ability to return some sixty members, and that they will be able to dictate their own terms to whichever party is in power. Undoubtedly the election of a large number of Home-Rulers would be a great embarrassment to the Imperial Parliament, but the Roman Catholic bishops will sooner or later discover their mistake, if they think that by this agency they will extort exclusive concessions for themselves.

Two prominent members of the Conservative party, who six months hence may be responsible ministers of the Crown, have been speaking on public questions. Sir Stafford Northcote at Exeter denied that his party had no policy, but he did not encourage the hope of an abolition of the income-tax. Mr. Ward Hunt was more explicit at Kettering. That right hon. gentleman thinks a great deal of time may well be devoted by Parliament "to questions materially affecting the agricultural interest"—such as that of local burdens. He suggests measures for dealing with the game laws—especially with ground game—for facilitating the application of capital to the soil, and for settling the relations of landlord and tenant. Such social questions he proclaims to be "of far greater interest than great, blazing, burning questions which upset Governments." This is only the inkling of a future programme, and it is to be borne in mind that the Liberal leaders still have possession of the field, and the right to submit *their* programme to the country before Mr. Disraeli can be called in.

The dissatisfied Monarchists of France have been bringing renewed pressure to bear upon the Comte de Chambord. That Legitimist pretender to the Throne has to some extent vouchsafed to explain his views to a deputation from Paris. He is of opinion that "the policy of France should be a policy of peace and reserve, and although a sincere Catholic, he does not think he has a right to involve the destinies of France in any cause, however sacred it might be in his eyes." He has no intention of governing France by any constitution whatever, but thinks that the charter of 1814 might be so modified as to satisfy everybody. He objects to universal suffrage and decentralisation. Though told that there was no hope for the Monarchy without the tricolor, the Comte did not give way, and his partisans, hardly as yet satisfied, are bidden to await the issue of "a liberal and conciliatory manifesto." On this subject the organ of M. Thiers forcibly remarks:—"This, then, is the price of three years of suffering, of misery, of struggles; we have given our blood, our modest savings; we have suffered from hunger and want of work, and have bent our heads beneath the shame of defeat, struggled against a foolish insurrection, paid enormous taxes, and when the hour arrives to settle our destinies everything is arranged in a drawing-room with closed doors."

Senor Castelar is showing immense energy in his efforts to put down insurrection and restore order in Spain, and the Cortes have shown their entire confidence in the President of the Government by proroguing for several months. The new military law has been promulgated, the levies are coming forward, and all Spain has been proclaimed in a state of siege. Some accounts represent the Carlists as exhausted by their campaign in the north and discouraged by the prospect before them. At Cartagena the Intransigentes have made a sortie by land and have been repulsed; their leaders being disposed to come to terms with the Madrid Government. One of their ironclads has been sent to extort money from Alicante by threats of bombardment, and the British Admiral before that town and the foreign consuls have demanded four days' delay, to allow of sufficient time for the receipt of official instructions. We dare say the insurgent frigate will return without fulfilling its threat.

The programme of the visit of Victor Emmanuel to Vienna and Berlin has been much the same as that of other royal visits. His reception in the Austrian capital seems to have made a great impression on the King, who is said to have declared to his brother Sovereign:—"I have lived fifty-three years, I have worn the crown for twenty-five years, but only once have I received such a hearty welcome as your Majesty's friendship and the sympathy of your people prepared for me." His Majesty reached Berlin on Monday, and met with a great popular ovation. The King is less at home here than at Vienna, and the weather has been extremely unfavourable for state pageants. It is announced with superfluous emphasis that Victor Emmanuel's visit will not lead to any formal treaty of alliance, or to any understanding with a view to aggressive measures against France, but only to an agreement upon the policy to be adopted in connection with certain contingencies.

There has been a serious monetary panic in New York, which was occasioned directly by the suspension of Messrs. Jay Cooke and Co., but indirectly by inflated speculation in new railway schemes and trust companies. Several private banks as well as many firms were unable to meet the demands made upon them, and the savings-banks to prevent a run required thirty days' notice of withdrawal. During the alarm, which lasted several days, the stock exchange and gold exchange were closed. Confidence began to revive on the announcement that the Government would buy any amount of bonds at the par value in gold, and according to yesterday's telegrams the crisis has terminated. General business has been little affected by the panic, and the sufferers by it are chiefly the gamblers in shares with whom honest men have little sympathy. We hope the description given elsewhere by an American correspondent, of the commercial morality of New York traders, is over-coloured. If it be true, it is surprising that the crash last week was not more serious.

MR. W. E. FORSTER ON ECONOMIC SCIENCE.

THE Right Hon. W. E. Forster, Vice-President of the Council, with special fitness, occupied the chair of that section of the British Association now holding their annual gathering at Bradford, which devotes itself to the investigation and elucidation of Economic Science. Deviating from the customary order observed on such occasions, Mr. Forster's inaugural address was delivered, not at the commencement of, but two days after, the opening of the section, and not at the place set apart for the meetings of those over whose discussions he has consented to preside, but in St. George's Hall, at a general meeting of the members of the association. We cannot quarrel with the novel arrangement in the present instance. A Minister of the Crown does not often act the part of President to one of the sections of the British Association. Whether the precedent, however, which has thus been established, will be found in future free from inconvenience, we will not undertake to predict. It is just possible that the permitted breach of the usual order of the proceedings may carry with it consequences which neither Mr. Forster, nor the president of the association, would have felt disposed to initiate.

The Right Hon. gentleman naturally recognised the necessity on this occasion of formally divesting himself of Ministerial responsibility. He had to speak in the capacity of a scientific man, and not as a member of the Cabinet. Perhaps his consciousness of the duty which he owes to his colleagues in the Ministry more distinctly reveals itself in certain insignificant omissions from his discourse of topics which it embraces, than in the few apologetic utterances thickly sprinkled over its surface. The Vice-President of the Council briefly dismissed the question of national education with the assurance that the Government, in its mode of dealing with that important subject, had been guided by principle, and had not acted from motives of expediency. We shall not attempt in this rapid glance at Mr. Forster's address to contest the fact, especially as looked at from his point of view; but we cannot forbear a passing observation that the remark does not tend to lessen our uneasiness in contemplation of the educational policy which Her Majesty's Ministers have seen fit to adopt.

We rejoice, however, in the opportunity of being permitted to accompany Mr. Forster over a wide tract of ground in which no difference of opinion occurs to trouble us, and in reference to which we can listen to his shrewd, sensible, and genial criticisms, with no inconsiderable pleasure—we may almost say with entire satisfaction. The range of topics which came under his review was extensive and various, and each of them, of necessity, had to be dealt with in a summary fashion. But it was clear that the few sentences which he gave to each were the outcome of not a little previous study, and were characterised by a thoughtfulness and a Catholicity which are especially becoming all pretension to the philosophical treatment of political science. We agree with Mr. Forster that during the last forty years the economic condition of the great masses of the people of this country, tested by statistical information, has made progress, "most hopeful for the future, and most remarkable as compared with like periods in the past; that the great body of manual labourers throughout the country have a greater share in the comforts and enjoyments of life than they had forty years ago; that they are more able to obtain the necessaries, the comforts, and even some of the luxuries of life; and that their wages are higher." We also agree, in the main, with him that labour,

through the aid of scientific discoveries, has been placed under improved conditions. Still, it is impossible to lose sight of the fact that the immense *residuum* of abject poverty to be found after every deduction has been made of the number and condition of what we call our working population, casts over this generally favourable representation of progress a shade of darkness which largely modifies the result. It is, perhaps, statistically demonstrable that the operation of free trade, to the full extent to which it has been applied, has greatly raised the class of manual labourers in the social scale, and has contributed largely and in the broadest signification of the terms, to the acquisition of wealth. We are delighted to observe that Mr. Forster would carry the principles of free trade, not merely to the interchange of commodities in commerce, but also to the interchange of all matters of value, land and labour not excepted. He discredits the position assumed by some that disputes between labourers and capitalists are more dangerous and more fierce now than they were at former periods. But he thinks that there is, on both sides—on the side of those who advocate the rights of labourers, and on the side of those who wish for the protection of the rights of capital—"a little too much anxiety to make use of law." In allusion to the movement among the rural population, he observed that the condition of the agricultural labourer "ought in many cases to excite our sympathy," and he ventured to think that even those who are most opposed to the movement must acknowledge that it indicates marvellous social progress. Passing from this topic to the abolition of slavery in America, Mr. Forster touches upon ground which is specially familiar to him. Here, indeed, he rises into eloquence, nor does he lower his flight when, in concluding his address, he pronounces a eulogium upon the impulse given to Economic Science by the late John Stuart Mill.

Of course, within the space allotted to us, it would be out of the question that we should attempt to note all the various topics which Mr. Forster, more or less fully, dealt with in his address. And, equally, of course, there are aspects of each of them, of which he makes no mention, deserving the study of the economic student. But he has very ably, very suggestively, and very pleasantly, discharged the duty of his temporary office. The gratification we have derived from the perusal of his address has been tempered by but one feeling of regret—namely, that Mr. Forster does not occupy a Ministerial office which would give full play to those principles which he holds in common with his friends, and with a majority of his fellow-countrymen.

THE KING OF ITALY'S JOURNEY.

THE visit of Victor Emmanuel to Vienna and Berlin has more significance than the generality of royal progresses. It has a meaning of its own. The journey was undertaken in obedience to a popular demand, against His Majesty's inclinations. It has been very slowly indeed that the King and his subjects have been weaned from dependence upon, and sympathy with France. It may be doubted whether Italian independence would have been achieved—certainly not so soon—without French help, and the obligation has not been forgotten. But France, or at least the ruling faction in France, has entirely alienated Italy, and has driven her openly and ostentatiously to seek for moral support against a standing conspiracy by the clerical party which threatens the integrity of Italy, and keeps the country in a state of injurious agitation.

Fortune has singularly favoured the Sovereign of Italy and his subjects. In the war of 1866 they were not very serviceable allies to Prussia, and were defeated by Austria. Nevertheless, as one of the results of the struggle, Venetia was transferred to Italy. Again, in 1870, the Government of Florence, though taking sides neither with Germany nor France, was able to seize an auspicious occasion to complete the external work of Italian unity by occupying Rome as the capital of the kingdom. And now Victor Emmanuel is cordially welcomed to the capitals of Austria and Germany as a valuable ally, and hailed by the Kaiser, with whom he has twice been at war within a generation, as "our illustrious guest, brother, and friend for ever." He who was barely twenty years ago only the heir to the throne of Piedmont, a mere province of the Peninsula, then at the mercy of Austria, is now saluted as King of Italy by the official organ of the Vienna Government, and received with unfeigned cordiality by the entire German-speaking populations.

The event is a remarkable proof of the friendly relations that have sprung up between the two German Courts. It is easy to understand why Germany, in expectation of a renewal of hostilities sooner or later with dismembered France, should seek to strengthen her hands by establishing a good understanding with the Italian nation on the southern frontier of her unforgiving enemy's territory. But Austria has no direct interest in the Franco-German question, and but for the fanaticism of the Vatican, would have been, perhaps, quite content to have left the King of Italy unnoticed and uninvited. If, however, France is not the common foe of the three countries, the Papacy menaces each of them. As was from the first foreseen, the acceptance of the Syllabus, and the proclamation of Papal Infallibility, have proved to be incompatible with the independence of Catholic Governments. The Hapsburgs are devout Catholics, but they cannot brook that the civil power in Austria should in certain directions be superseded by the Church, and that when the Pope promulgates an ecclesiastical law, the Kaiser has only to accept it. The three potentates are drawn together by a common instinct of resistance to the Ultramontanism which rules the Papal counsels, and still more by the common necessity of putting an end as soon as possible to its preposterous claims. Austria has a direct interest in the appointment of a successor to Pius IX., and in averting a transaction by which the Papal chair would be filled by a cardinal of extreme views, whether French or Italian, to carry on the violent policy of the Jesuit advisers of the Pope.

To Italy the need of external support is more urgent. Thousands of the King's subjects in the garb of priests and the vassals of the Pope are not only hostile to Italian unity, but openly conspire against it. The "prisoner of the Vatican" has freedom enough to plot with impunity against the Government under whose protection he lives. The Church which claims spiritual rule over all the world, and professes to be the only authorised embodiment of Christianity, devotes all its energies and exhausts all its capacity of intrigue in the persistent effort to recover temporal sovereignty in Rome, and to coerce every Catholic State through the agency of an organised priesthood. Never has the world witnessed a more pitiable spectacle than this lust of the Catholic Church for secular domination, and this reckless violation of all Christian principles in the effort to secure it. But though the Vatican is a standing conspiracy against Italian independence, it would be comparatively innocuous but for the support received from France. The rebellious views propounded by Italian bishops and priests are echoed without disguise on the other side of the Alps, and the Archbishop of Paris is allowed with impunity by the Government, whose servant he is, to proclaim a holy war for the recovery of the States of the Church, and denounce the Italian King as a robber. It is France that gives life to priestly treason in Italy, and that supplies all the reality to the thunders of the Vatican. His conciliatory proposals derided, his offers of a Liberal compromise spurned by the Pope, and the reactionary party at the head of affairs in France threatening Italy with dismemberment—it is only natural that Victor Emmanuel should look to Germany for efficient support against his implacable enemy in Rome.

For Italy the present state of things is quite intolerable. She may not fear a French invasion, but she must be prepared for such a contingency. And the preparations for guarding against domestic foes and the possibility of external attack are ruinous to her finances. She totters under the burdens which the machinations of her priestly foes oblige her to bear. Heartily backed by Germany and Austria, the King and his subjects may hope to rest in security and reduce those costly armaments which are fatal to the prosperity of the country. It may easily be supposed that this is one of the objects which Italian statesmen will press upon the attention of the two German Courts.

Sacerdotal cunning is very apt to overreach itself. The Curia have been living in a fool's paradise, flattering themselves with the expectation of a speedy triumph—that is, a more unrestricted command of the pomps and vanities of this world—and with so little prescience as not to see that by venting their spite and disappointment on Victor Emmanuel, they were simply driving him closer to Germany. In Italy the Pope and his advisers have earned the scornful contempt of the population; in France, notwithstanding pilgrimages, spurious excitements, and fanatical appeals, they have made their *protegé*, the Comte de Chambord, impossible; in Germany they have aroused against themselves the national feeling which is backing up Prince Bismarck in a repressive policy that is akin to persecution. That far-seeing statesman, finding that France is weakened and distracted by the machinations of Rome, and that the senseless and irritating clamour of the priesthood has brought Victor Emmanuel to Berlin, can well afford to rest in quiet while his enemies are playing his game. No offensive and defensive alliances are needed to secure his object. The contingency of another war with France is too remote to require aught besides a good understanding between the three friendly Powers. The policy upon which they may agree is not a menace to Europe. It is a policy of peace. If Christendom is threatened with new alarms and fresh conflicts, it is owing not to the ambition of secular sovereigns, but to the outrageous assumptions and ceaseless intrigues of a Church that professes to be guided by the Divine motto—"Peace on earth, good will to men."

THE EDUCATION DIFFICULTY IN OUR VILLAGES.

"A LIBERAL," whose forcible and well-timed letter in the *Spectator* was quoted by us last week, and who drew from that paper an elaborate, but scarcely satisfactory, defence of its policy towards the Education League, is evidently thoroughly conversant with the way in which the education difficulty is "cantered over" in the rural districts. His description of how things are managed in his own part of the country, is a sufficiently exact account of the way in which schools are established and carried on in most of our villages:—"The clergyman of the parish, or some small knot of self-selected gentlemen, get up a school, or find one established ready to their hands. They consent to Government inspection, and have immediately one-half of their expenses paid for them by the State. Of the remaining half, half perhaps, or nearly, is obtained by fees. The remainder, about one-quarter of the whole, represents the noble efforts of the voluntary supporters of the school. And by means of this ridiculously small outlay on their part, these gentlemen, or this one man, as the case may be, are enabled to dictate to a whole parish the character of the education to be given to the children, and to over-ride the opinions and consciences, not only of those who, under a national system, would be ratepayers, but of the parents also, and can proselytise, subject only to an utterly ineffective conscience clause, to any extent they like." This is by no means an exaggerated statement of the case. In many parishes, the clergyman is virtually the sole manager of the school, and the sole trustee of the school-house as a property. He is, therefore, at liberty to accept State aid as long as he pleases, that is, as long as he is permitted to carry on the school according to his own plans, or at any time to refuse it if its reception imposes too many restrictions, and still to manage the school as he thinks proper with funds obtained by means of voluntary contributions. Thus the whole of the ratepayers may have contributed to the building fund, and afterwards to the current expenses of the school, and yet they are at any time liable to have their school-house so used by the clergyman for the time being, that the Government will require them to build another which shall be managed in accordance with Government regulations. Yet the Education Department has in numerous instances given building grants in aid of schools erected with the avowed object of placing them entirely under the control of Church of England clergymen.

To give one instance out of many. In a certain parish in Essex, it was necessary to build a new school. A piece of land for a site was presented by a zealous member of the Church of England, the parishioners were canvassed for subscriptions, and a Government grant was obtained without difficulty, although it was well known that the legal estate in the school was to be vested in the vicar and churchwardens. Of course in this instance the ratepayers will have themselves chiefly to blame if the present or any future vicar chooses to infringe the Government regulations so as to bring upon them a requisition to erect another school. But was not the Government also to blame in this, as in many like instances? The Government grant was a Governmental sanction to this unsafe plan of investing parish property. The grant was given, too, in spite of a protest. The facts of the case were fully pointed out by one of the ratepayers, who wrote to the Education Department protesting against the payment of the grant unless the managers of the school would agree to at least one other trustee being appointed. The reply showed that the members of the council were fully aware of the manner in which the new property was to be vested, and that they considered the fact that a majority of those for whom the school was designed were members of the Church of England as a quite

sufficient reason for allowing national money to become the property of the officials of a church representing only a moiety of the nation. The school is now being carried on under the sole direction of the vicar, although nominally the churchwardens and two other members of the Church of England are joint managers with him. As long as the Government grant is obtained, and the expenses are kept as low as possible, these gentlemen—half-educated farmers—are quite content to leave the vicar to manage as he pleases. Even if they were active in the management of the school, they would all agree with their clergyman on the question of religious education.

This is a representative case. The village schools are for the most part Church of England schools, and the aid given by Government enables them to outrival completely the British schools which exist in some country districts. Where there is this choice of schools, Nonconformist parents are often placed in this difficulty, that they must either send their children to the inferior school, or send them to the superior one patronised by Government at the risk of proselytising influences. The conscience clause is practically a dead letter, as the clergy, who accepted it so readily, knew well that it would be. The Education Act has given them a greater power in their parishes than they ever before possessed, and they will not hesitate to use it for the furtherance of their own views and objects.

The one vital question is, as Mr. John Morley has well stated in the *Fortnightly Review*, whether priestly authority is or is not to have a predominating control over the education of the people. In country parishes the priestly influence is at once more powerful and more mischievous than in the large towns. A large proportion of the patronage of the parish is always in the hands of the clergyman, and there is a constant temptation to poor Dissenters to compromise their religious principles. The hypocrisy and degradation thus engendered have been often enough remarked upon. But these evil influences will be immeasurably strengthened by the new State patronage placed in the hands of the clergy.

It is not long since the squires and farmers actively aided the clergy in their efforts to stem the tide of Dissent. A man's religious observances, if not his principles, were supposed to be hired along with his bodily labour at ten shillings a-week. Church-going was a duty, and Dissent a crime. But the rapid growth of Nonconformity which, of late years has taken place in our villages was rather stimulated than hindered by palpable attempts at persecution, and the folly of inflicting positive penalties upon heretics had soon to be recognised. Still, there remained the negative persecution of charities withheld, and help and patronage refused. In many parishes quite recently children were not allowed to attend the day-school unless they attended the Sunday-school also. But the spirit of the age is strongly opposed to persecution in any shape, and an *ostensible* toleration, at any rate, has become fashionable. Now that the clergy of the Established Church have received a new endowment, they can well afford to throw away the old weapons. With compulsory attendance, their triumph in most of the rural districts will be complete; for, without a great reform of the Education Act, which our present Government has hitherto stoutly refused to pass, they will have the religious education of the rising generation more completely than ever in their hands.

One of the chief causes of the facility with which the country clergy have resisted the formation of school boards, and kept the management of the schools in their own hands, has not been sufficiently taken into account. We refer to the unequal incidence of local taxation which is so bitterly resented by the farmers. Whatever may be said as to the incidence of old-established local taxes, there can be no question as to any new tax, like an education rate, falling upon the occupier, at least for a time. Now a small farmer would have to pay a much larger proportion of an education rate than many wealthy inhabitants of the parish who do not happen to be occupiers of any considerable quantity of land. On the other hand, if the funds necessary both for building a school and for carrying it on afterwards are obtained from voluntary subscriptions, the farmer can give what he considers to be his fair share in proportion to his means, and the more wealthy people are at any rate more likely to contribute in proportion to their means also. For this reason many of the Nonconformist farmers have refrained from any efforts to obtain school boards in their parishes or districts, and consequently the clergy in the vast majority of our villages have had no opposition of any consequence to encounter. Thus, to a considerable extent, with respect to educational reform, as well as to many other improvements, "the rates stop the way."

THE CHAMBERS OF THE MIND.

One of the most, if not quite the most, startling and valuable of the papers read at the British Association meeting, was that by Professor Ferrier, on "The Localisation of the Functions of the Brain." The methods and results of physiological inquiry have received a sudden and unexpected expansion at the hands of this young and able naturalist. For his experiments, which we shall detail presently, throw a flood of light on every department of psychology, and cannot fail to have an important bearing on metaphysics. Each portion of the brain has been found to possess special functions; and in future the physiologist will be able to point out the special convolution of the brain by means of which we stimulate the muscles of the legs to walk, of the arm to move, of the eyelids to weep, or those of the face and tongue to speak, and so on as regards the other muscles of the body. Nay, more, the origin of the expressions, and possibly of the different processes of intellectual thought, seem likely to be mapped on the brain with the utmost certainty. Phrenology will no longer be tabooed by scientific men, although the positions it has hitherto assigned to the different organs seem quite erroneous. We have not room for a full report of Professor Ferrier's paper, but the following admirable outline of its points was given by Professor Rutherford in his address on the section on Biology:—

Some years ago Monsieur Broca made the remarkable observation that, when a certain portion in the front part of the left side of the brain becomes disorganised by disease, the person loses the power of expressing his thoughts by words, either spoken or written. He can comprehend what is said to him, his organs of articulate speech are not paralysed, and he retains the power of writing, for he can copy words when told so to do, but when he is asked to give expression to his thoughts by speaking or by writing, or even to tell his name, he is helpless. With a palsy of a portion of his brain, he has lost his power of finding words—he has lost his memory for words; and, mark you, although he loses his power of finding words, his intelligent perception of what passes around him, and of what is said to him, is not lost. It is true that this condition of aphasis, as it is termed, has been found to exist when various parts of the brain have been diseased. Into that question, however, I am not going to enter, for my object is merely to show how the study of the disease has given a clue to the physiologist. Broca's observation led to the thought that, after all, the dreams of the phrenologist could be realised, and that the various mental operations are made manifest through certain definite territories of the brain. It has until lately been supposed that the convolutions of the cerebrum are entirely concerned in purely intellectual operations, but this idea is now at an end. It is now evident, from recent researches, that in the cerebral convolutions—that is, in the part of the brain which was believed to minister to intellectual manifestations—there are nerve-centres for the production of voluntary muscular movements in various parts of the body. It has always been taught that the convolutions of the brain, unlike nerves in general, cannot be stimulated by means of electricity. This, although true, as regards the brains of pigeons, fowls, and perhaps other birds, has been shown by Fritsch and Hitzig to be untrue as regards mammals. Recently, Dr. Hughlings Jackson from the observation of various diseased conditions in which peculiar movements occur in distinct groups of muscles, has adduced evidence in support of the conclusion that in the cerebral convolutions are localised the centres for the production of various muscular movements. Within the last few months these observations have been greatly extended by the elaborate experiments of my able colleague in King's College, Professor Ferrier. He has explored the convolutions of the cerebrum far more fully than the German experimenters. There is perhaps no part of the brain whose function has been more obscure than the cerebellum. Dr. Ferrier has discovered that this ganglion is a great centre for the movements of the muscles of the eyeballs. He has also very carefully mapped out in the dog, cat, &c., the various centres in the convolutions of the cerebrum which are concerned in the production of movements in the muscles of the eyelids, face, mouth, tongue, ear, neck, fore and hind feet, and tail. He has also found that in the case of the higher brain of the monkey there is what is not found in the dog or cat—to wit, a portion in the front part of the brain whose stimulation produces no muscular movement. What may be the function of this part, whether or not it specially ministers to intellectual operations, remains to be seen. Those researches of Fritsch, Hitzig, Jackson, and, most of all, those of Professor Ferrier, mark the commencement of a new era in our knowledge of brain function. A new system of phrenology will be founded upon them, and of all the studies in comparative physiology there will be none more interesting and few so important as those in which the various centres will be mapped out in the brains throughout the vertebrate series. In speaking of a new system of phrenology, I do not mean by this that it will be possible in any way to tell a man's faculties from the configuration of his skull, but that the various mental faculties will be assigned to definite territories of the brain, as Gall and Spurzheim long ago maintained, although their geography of the brain was erroneous. Dr. Ferrier's investigations have yielded another result which is of much importance, viz., that the excitability of the grey matter of the brain is very rapidly diminished—that is to say, the brain becomes quickly paralysed by a great diminution in the amount of blood which is supplied to the organ. In this condition it becomes impossible to produce any muscular motion by stimulating the brain. That the amount of arterial blood which is supplied to the brain exerts an enormous influence upon the amount of brain power has long been known; but we have not hitherto had a direct experimental demonstration of the effect of anacuria upon the excitability of the grey matter. We may, I think, term this the renaissance period of English physiology.

THE UNITED STATES.

(*From a Correspondent.*)

New York, Aug. 11, 1873.

A stranger landing in this city should be prepared for a series of astonishments. Washington is called the City of Magnificent Distances; and New York may be styled the City of Disappointing Surprises. For example, immediately after undergoing the ordeal of the Custom House (which is no light one in this country of high tariffs), the traveller is made acquainted with an unpleasant fact in one of two methods. The fact is, that he must be prepared to submit to exorbitant and unheard-of charges for the conveyance of his luggage to the hotel. The methods are, payment to the Express Carrying Company of half-a-dollar for every package, large or small, light or heavy; or else the running of a gauntlet between touts and hackmen, who are certain to gain the victory by force of lungs, of abuse, and of insolence. A stripling who carries a portmanteau for a distance of one hundred yards considers himself inadequately paid, and regards you as his personal enemy, by the offer of a shilling. The hackman demands from five to ten dollars for driving you to an hotel, even though it be only a mile distant. Redress there is none. The police and the city authorities will not or cannot interfere. Hence travellers at once find themselves flung helplessly among a set of sharks and leeches, and the only thing is to escape as soon as possible. This applies to New York generally. Perhaps it is not too much to say that at the present time it is the dearest city under the sun. Nominal prices have gone up to an inflated degree, which of course means that the purchasing power of money has greatly diminished. Repeated strikes among workmen have forced up the rate of wages, and this has simply had the effect of raising prices all round. Then the operations of the infamous Tammany Ring, the Erie Ring, and of similar dishonest conspiracies, have gorged a few men with wealth, by the plunder of the entire community, and have helped to foster and extend the artificial prices which now rule the markets. At the present rate of exchange, the value of a dollar is about 3s. 8d. English, but the purchasing power of that sum is certainly not more than one-third of what it is in England. Clothing, furniture, jewellery, most of the staples of life and all its luxuries, are about three times dearer than in England. House rent is inordinate. Two flats or floors of eight rooms, near to the Cooper Union and the Bible House, by no means the most desirable place of esidence, except for business access, rent at 1,200 dollars per annum, or 220*l.* sterling. In the higher and more eligible parts of the city, nearer Central Park, rents are much dearer. A house that would command 50*l.* or 60*l.* at Sydenham or at Croydon, can only be had here for 400*l.* or 500*l.* In the more fashionable quarters a mansion rents from 1,800*l.* to 2,500*l.*; for which sums the accommodation is not so good as in Belgravia. No wonder, therefore, need be felt that wages and salaries are nominally high in New York. Ten or fifteen thousand dollars paid to an eminent and popular clergyman, sound greatly in English ears; but in the first place, the equivalents in sterling coin are 1,800*l.* or 2,700*l.*, and in the second place, those sums will only buy one-third of what can be purchased in London. The great middle class is being oppressed and ruined by the existing state of things—the end of which will probably be an early crisis in the whole commercial world. An eminent and wealthy merchant here tells me that the whole framework of business as now existing in New York is utterly rotten, and that a crash must inevitably come very soon. When the social fabric is held together by falsehood and fraud, it is not difficult to predict a speedy falling to pieces. Here, in business and in politics, most men scruple at nothing to gain their ends. Acts that we should stigmatise as fraudulent and disgraceful, are called "smart." If a positive lie can secure an advantage over an opponent in politics, or over a rival in business, the lie is uttered by many without hesitation or compunction. The Stock Exchange is ruled by this means, and by it brokers net thousands at a sweep. Political wire-pullers do not scruple to utter the

blackest falsehoods, on the platform and through the press, in order to compass their ends. A typical instance has just occurred in Massachusetts, where there has been a bitter contest between Washburn and the notorious General Butler. The adherents of the latter stuck at nothing to carry their man, and published statements which they not only knew to be false, but which were certain to be refuted within an hour. Yet Massachusetts is far before New York in point of honour and public spirit; but this is a fair specimen of political intrigue.

The misfortune is that the administration of public affairs has been grasped by mere political agitators and adventurers, who make of it a trade and a profit. Men of intelligence and of position have neglected their citizen duties, partly from disgust at the conduct of the above, and partly because they would not sacrifice the needful time. The consequence is that some of the worst features of English vestrydom are reproduced and exaggerated here, in municipal and legislative affairs. Scandals are perpetually occurring, such as Englishmen, happily, have no conception of. Intelligent and upright Americans deplore this, but they have themselves mainly to thank for it. No class of men can abnegate their just position or evade their responsibilities without entailing penalties upon themselves and upon the community at large. The evil has now attained to such great and terrible dimensions that it is to be hoped a cure will be provided.

But a sure proof of the vitality and soundness of American life and institutions is furnished by the fact that withal there is so much of real energy, and spirit, and philanthropy. If New York, in particular, can show choice specimens of rascality and villany, it can also show noble specimens of Christian enterprise, devotedness, and liberality. Of course, this city is perhaps less American than any other city in the States, owing to the large commingling of Irish, German, and other foreign elements, and owing to its being the grand entrepot for an unceasing tide of emigrants. Still, it is sufficiently American to furnish certain types of character and habit. As in London, there are good and bad, and the very best and the very worst of the two extremes. If it has been in some respects my misfortune to fall among thieves, it has also, and in greater measure, been my good fortune to meet with true Christian courtesy and refinement. Where all have vied with each other in showing hospitality and in putting themselves to much trouble on behalf of a stranger, it would be invidious to mention names. Generally speaking, it may be said that on the railroads, in street cars, in hotels, at places of public resort, in the schools and the churches, there is a uniform disposition to answer questions and to furnish all kinds of information on matters political, social, literary, religious, and philanthropic. The marked difference in speech on the part of an Englishman only calls forth many little, and some great, acts of attention. On a casual acquaintance, persons invite you to their houses, and make you free of their circle, with a grace and a readiness which seem strange to our insular habits and prejudices. In particular, the Christian world of New York is anticipating with much pleasure, and is preparing with almost boundless hospitality for, the Conference of the Evangelical Alliance to be held in that city, from the 2nd to the 12th of October. True, some of our English brethren, who came over with inflated and absurd notions, have been disappointed; but they have themselves only to thank. Certain vague statements were liberally construed by them to mean that they were to be carried hither and thither at no cost to themselves, and to be shown all the lions of these vast States, from the Atlantic to the Pacific, and from the Canadian Lakes to the Gulf of Mexico, without trouble or expense to themselves. The last number of *Evangelical Christendom* gave currency to a rumour which was sufficiently unlikely to carry its own reputation, as to trips, and a reduction of fares, and a reception by the President; but certain brethren, with whom the wish was father to the thought, imagined that all this meant a good deal more than it expressed, and certainly more than the American branch of the Alliance ever contemplated. They are now loud in the expressions of their surprise and vexation; one grave divine going so far as to denounce the whole arrangements as a fraud. As a rule, ministers are always ready to flock where entertainment can be had for nothing, and when it is considered that they have the privilege of a return ticket at about one-half the usual fare, and that they will be provided for during the eleven days of the conference, it does not appear that they have much cause to complain. However, the New York committee has taken upon itself the additional labour and expense of providing free passes for such as desire to visit Niagara, and it will send, after the conference, all who desire to visit Philadelphia, and probably Washington, in both of which cities meetings are to be held.

On all these matters full particulars will be furnished in due course. Meanwhile, it may be desirable to recount a few of the peculiarities of this extraordinary city. Some of them are familiar enough to readers of English newspapers, in which free quotations often appear from the columns of their American contemporaries. Of these, the most peculiar are the sensational headings in which nearly all the Transatlantic journals so freely indulge. On the first Sunday in September, for instance, the ministers of the city churches return to their pulpits after a vacation of six or eight weeks. During that time some of the churches are wholly closed, the congregations, or such parts of them as remain during the hot season, being left to distribute themselves among neighbouring places of worship. On Sept. 8, the *New York Herald* devoted more than a page to outlines of sermons preached the day before by eminent city ministers, with graphic descriptions, not always complimentary, of their personal appearance. At the head of all this, in bold capitals and variegated type, appeared the announcement—"Opening Gun of the Fall Campaign against Sin. Pastors and Flocks Returned from the Seaside and the Plains. Doctors of Divinity dispensing the Gospel." Then there are two or three current monetary scandals, of which New York always has some on hand, and the papers contain reports, often purely imaginary, of interviews and conversations with men and women who happen to be notorious. Speaking of churches, it strikes a stranger as odd, to say the least, that the most popular among all denominations are so costly and ornate. The church of Dr. Tyng, sen., in Sturvesant-square, and that of Dr. Taylor, known as the Tabernacle, in the Sixth Avenue, are painfully overdone with gilding, ornamentation, and coloured glass. In vain does the eye seek repose amid the gaudy upholstery. These churches, and other fashionable place of worship, remind one of nothing so much as the gilded music-halls of London, and their general appearance and spirit jar upon a devout mind. Then the service of song is too much of a performance, paid singers being engaged to render this department of worship. What can be more incongruous than for 1,000 to 1,500 people to sit mute, while eight professional singers render as a chorale, with solo, the touching hymn:—

> Depth of mercy! can there be
> Mercy yet reserved for me?
> Can my God His wrath forbear,
> Me, the chief of sinners, spare?

Among the other peculiarities of New York, a stranger at once remarks the profusion of trees in the streets, which would otherwise be quite unbearable during the sultry season. The numerous public squares and gardens are well tended, and afford agreeable shade and rest. But the principal streets are miserably paved, and hence everybody is compelled to ride in the cars, which traverse every part of the city, except the Broadway, still sacred from the intrusion of rails. One does not wonder at the prevalence of the "buggy"; a light vehicle with high wheels and complex springs, to prevent the jolting caused by the passage over the wretched streets. They are also disfigured by rough posts carrying the telegraph wires; three or four posts being occasionally seen together at a junction of main thoroughfares. The profusion of signboards and of announcements hung across the streets is a noteworthy feature; but the thing is greatly overdone, for the whole front of a house is sometimes hidden by these boards, so that passers-by do not take the trouble even to look at them. At night few of the shops have shutters, but the gas is left dimly burning. The street-cars seat twenty persons, but more often they are made to carry forty or fifty; as many, indeed, as can succeed in clinging to them. This is done, although printed notices are exhibited forbidding passengers to stand in the gangway or on the footboards. But these notices are disregarded, just as are those in the public buildings which forbid spitting on the floors. As everyone knows, spitting is an American institution, and you hear and see it going on all around you, at home and abroad, in the railway and in church, on the judicial bench and in the legislature. The spittoon-makers must drive a roaring trade, for it is incessant salivation from morning to night, and probably from night till morning. But then the old adage comes in for our comfort, "Use is second nature."

NOTES FROM BELGIUM.

III.

(*From a Correspondent.*)

They make a great mistake who from a superficial glance at the Belgians imagine their principal occupations are making cigars, selling cigars, and smoking cigars. In 1830 the Congress National declared the independence of the Belgian people, and decreed as a form of Government a constitutional monarchy represented by an hereditary chief. Belgium is divided into provinces, they are Antwerp, Brabant, West Flanders, East Flanders, Hainaut, Liége, Limbourg, and Luxembourg, and Namur. All Belgians are equal before the law, and the liberty of each is guaranteed. The domicile is inviolable. All death punishments are abolished. Every one is free to worship as he or she pleases. The press is free. The right to hold public meetings is permitted. The supreme power is placed in the hands of the King, the Chamber of Representatives, and the Senate. The Chamber of Representatives is elected from citizens having a certain pecuniary qualification. No elector can exercise his rights till he be twenty-five years of age. At present the Romanist party in Belgium are anxious for universal suffrage, feeling that if that be granted they will obtain a majority at the polling-booth. There is a deputy appointed to every 40,000 inhabitants. Country deputies or deputies from the provinces are paid 200 florins monthly during the sitting of the Chamber. The senators are elected by the same bodies as elect the representatives. A senator is elected for eight years. It is essential that he be fifty years of age, and that he pays 1,000 florins direct taxation. Beside the Senate and the Chamber of Representatives, there are the provincial and commercial assemblies, the number of senators and representatives of the former is 58, of the latter 124. The voting of each class is by ballot. The provincial councillors are more numerous. The province of Antwerp has 56; Brabant, 69; West Flanders, 68; East Flanders, 70; Hainaut, 72; Liége, 63, Luneberg, 40; Luxembourg, 41; Namur, 52. In every commercial assembly the ruling power consists of the councillors, the burgomasters, and the aldermen; the council are chosen by the electors of the commune. Every elector pays at least ten francs of direct taxation. The burgomaster is a very important man; for the time being he is the head of every thing, and is every inch a king.

If the Pope be Antichrist, then is Belgium the most Antichristian country in Europe, and deserving of the sympathy of all who hold Popery to be the sum and substance of all religious error. You see in every step you take where the martyrs and confessors of the Reformation had to die. Left to itself, Belgium would have become Protestant, like Holland. It was the sword of the Spaniard that gained the victory for the Pope. The process was easy, and required very little learning or piety or logic. If you kill off the Protestants in a country, why then Protestantism is dead and done with—for a time. It has been so in Belgium. Yet Belgium has a free constitution, and all religions are equal in the eye of the law. What is the result? The Liberals in Belgium are chiefly infidels—men who laugh at all religion, and believe it all a fiction of the priests.

Under such circumstances the Protestant Church is as one crying in the wilderness. And it is little more, yet it has influenced for good many parts of the country. Its pastors are men of learning and piety, and its members in the Catholic districts are distinguished as much by the superiority of their work as of their lives. This Church depends exclusively on the voluntary principle, and is Presbyterian in its organisation. It has pastors and evangelists at Antwerp, Brussels, Charleroi, Farmeries, Gand, Grivegnee, Chenee, Houduy la Louvriere, Jumet, Liege, Lize Seraing, Namur, Roubaix, Sprimont, Stree Beaumont, Taintegnies, Verviers, and Wasmes. It has schools at Charleroi, Frameries, Jumet, Nessonvaux, Sprimont, and Wasmes. It has nine colporteurs and Bible readers. Its members cannot be said, as a rule, to rejoice in the possession of this world's goods. Its total receipts from churches and stations for the last year were unequal to the support of them all. It requires English assistance, it appeals to English hearts and hands. I am sure the money given them is well spent. Brussels is a city of refuge, and Belgium is an industrial home from whence the Gospel may be spread in many lands. Belgium won over to Protestantism would be a great gain for the world.

The Catholic party are in power, and yet at Antwerp and Brussels the Conseil Communal is Liberal, and the country is Liberal in spite of the enormous power possessed by the Roman Catholics. If the Liberals gain the day they propose to go in for the separation of Church and State, though between them it is an unsettled question as to what will be the ultimate effect of that measure, some contending that it will place more power in the hands of the priests, others that it will do nothing of the kind. Unfortunately the Liberals are di-

vided into doctrinaires and radicals, or republicans, and thus their foes have them at an advantage. As to the priest he is everywhere. He has, it is true, not the amount of state patronage and support that is given to the ministers of the State Church in this country—that is a violation of fair play and religious equality of which Belgium would not be guilty! But of course it cannot leave religion alone, no European Government has ever had the courage to do that, and so it pays all religions more or less, and the English Protestant clergymen in Belgium is supported by taxes raised amongst other sources from the taxes on prostitutes, and the houses licensed for their accommodation. In Brussels at this time there are three clergymen of the Church of England who do not shrink from this infamy. In England we should have rather a poor opinion of a man thus paid, but if you take the money of the State you must not be too particular as to how it is raised or whence it comes. Well, it is the aim of the Liberal party in Belgium to emancipate the clergy from this infamy, and to leave them to be supported by the people alone. It is found that it is useless for the State to patronise all religions, as it is unfair for it to assume the truth of one particular form, and to give to it a prestige and support it denies to other religious communities equally useful, equally active, and equally true. But the lion in the path is the Roman Catholic priest. He is everywhere. By means of the confessional he has all the women under his thumb, and the husband is ruled by his wife in these matters, and for peace and quietness allows her to have her own way; and thus it comes to pass that the children are educated by the priest, and that however bold a man may be in the hour of his health and strength, when he is weak and dying he falls into the power of the priest. Professor Emile de Lavaleye, of Liège, deserves all honour for the part he has taken in this matter, and his pamphlet, "Le Parti Clerical en Belgique," is now reprinted for cheap circulation by the Liberals of Antwerp for distribution all over the land. Its facts are worthy the most serious attention. In 1846, the number of religious men and women—I mean, of course, monks and nuns, of all sorts and colours and sizes—was 9,917. In 1856, their numbers had increased to 12,247; and in 1866, to 15,203. I should fancy that in 1877 the ratio of increase will be greater. If I may believe all I hear, the clerical party have immensely increased of late years. As an illustration of this, let me refer to a fact mentioned to me by one of the leading officials connected with the Luxembourg Line, and that was the astonishing increase of pilgrims to religious shrines of late years. It may be known to your readers—especially to such of them as have travelled in the far-famed Ardennes—that at St. Hubert, a poor town with 2,649 inhabitants, is a chapel which contains the relics of the saint who has given his name to the place. Saint Hubert, the tutelary and saint of sportsmen, was once a profligate and impious prince—at any rate, so the story goes—who did not scruple to indulge in the pleasures of the chase even on the solemn fast-days appointed by the Church. Whilst thus irreverently engaged on the holy fast of Good Friday, he suddenly beheld the miraculous apparition of a stag with a cross growing from its forehead between its antlers. Thus warned by Heaven itself of the danger of adhering to his sinful courses, he at once desisted from the hunt, voluntarily relinquished all the honours and advantages of his worldly rank, and determined thenceforth to devote himself to a life of piety and self-abnegation. Accordingly, he delivered up the whole of his fortune to the Church, became a monk, and founded the abbey and church which are called by his name. Unfortunately the relics, which soon acquired a reputation for working miracles, were burned by the iconoclasts of the sixteenth century. But the shrine is still a source of attraction, and during the last few years has been increasingly so. It is quite astonishing to the official eye the number of pilgrimages now made to the shrine. In connection with this line let me mention a singular fact. For fifteen years it was worked by a company, and not a passenger lost his life. It has now passed into the hands of the State, and a terrible accident has just occurred at Guipont, in which five passengers were killed at once and many more seriously injured. In another way, also, the line deserves a note. There are those who believe that the Belgians have little or no national feeling. Their conduct with respect to this line may be taken as a proof to the contrary. On one occasion Louis Napoleon wanted to get this line into his hands as the thin end of the wedge. The Belgians would not hear of it, and the proposition had to be abandoned. Again, at a later time company of German bankers was formed to buy and work the line. Again the Belgians became alarmed for the integrity of their kingdom, and that scheme had to be abandoned as well.

But to return to the Roman Catholic party. Their triumph will be an evil day for Europe—seeing that the first article on their programme is war with Italy, and the restoration of the Pope. It is impossible to estimate the property held by the party or their strength; but it must be prodigious when you recollect that there are in Belgium 178 convents for men, and 1,138 for women. M. Lavaleye gave a list of 130 convents, who have between them property estimated at 23,297,964 francs. But their indirect influence is greater still. If a burgomaster wishes for an easy time of it, he must be on good terms with the village curé. It is the same in the cities. If a man would get on in the world, he must keep on good terms with the curé. In railways, in schools, in municipalities, it is thus situations are filled up. Even State appointments are thus given. I have heard of many such cases, especially now that the Catholics are at the head of affairs. Assuredly, it is not with them that virtue is permitted, alone, to be its own reward.

THE BRITISH ASSOCIATION.

The British Association has been in session at Bradford during the past week, where its members have been entertained with great hospitality. The inaugural address was delivered on Wednesday evening. Dr. Joule being unwell, the committee induced Dr. A. W. Williamson, F.R.S. to supply his place as President. His address was divided into two portions, one chemical, the other educational, the former being an attempt to give some notion of the direction and general drift of the recent great activity in chemical science, and the latter an attempt to sketch out a general plan for the educational discrimination and discipline of the higher orders of young people's intellect, from the primary schools to the highest point of the University career. In the first part of his discourse, Professor Williamson dwelt on the value of the atomic theory of combining proportions, and tried to show how all modern discoveries sustained the hypothesis of the existence of ultimate indivisible atoms of given weight, and that no other hypothesis would be sustained by these discoveries. The second part of the address was an elaborate proposal for providing gratuitously a year's more education for those pupils who have used best the year they have already had, from the children of the primary schools to students trained to original investigation at Universities. He confidently trusted that the time was near when the education vote should be by far the largest item in the budget, and in an eloquent peroration anticipated the time when all that should remain of England would be the love of truth and the methods of culture which its educational system had handed down to future ages. The Vice-President of the Council (Mr. Forster), who proposed the vote of thanks, hinted that the kind of chemical experiment which of all others it is most dangerous to try, is any very new one on the combining power of those peculiarly restive atoms endowed with so much more of elective self-will than of elective affinity—political Englishmen.

On Thursday the several sections met in the various rooms set apart for their proceedings. Addresses of great interest were delived by several of the presidents of the sections, and a large number of valuable papers were read. Sir Rutherford Alcock in the Geographical Section reported immense results from the works now being carried out in Persia, more even from irrigation works than from railways, though he holds it to be not impossible that the Shah may yet have a direct line to India and on to the Mediterranean, if the Turkish Government will combine. Mr. Haughton's paper on railway amalgamation introduced a warm debate on the subject of the State purchase of railways, in which Lord Houghton, Mr. Forster, and other gentlemen took part. The preponderating opinion was decidedly adverse to the purchase of the railways by the Government, Mr. Forster in particular speaking of the political evils connected with any such undertaking, whilst in the Geological Section Professor Phillips gave a masterly address. In the Chemical Section, Dr. Russell, the president, departed from the usual custom of reviewing the progress of chemistry during the past year, and addressed himself chiefly to the history of the vegetable colouring-matter found in madder, one of the commonest and most important dyes. He showed that alizarin, the true colouring principle of madder, could be obtained from gas tar, a discovery which, he said, was creating a great industry, that, far and wide, must have most important effects. Several papers on various subjects of a technical character were subsequently read and discussed, by a company more select than numerous. The departments of zoology and botany, of anatomy, and physiology and of anthropology, constituting the Biological Section, listened to the inaugural address of the President, Professor Allman, who directed attention to the chief points connected with the study of biology, and particularly to the modern theory of progressive development, which he dealt with in a broad and temperate manner, that seemed to be thoroughly appreciated by the auditory. In the Mechanical Science Section, the president, Mr. W. H. Barlow, in his opening address, dealt at some length and with great clearness upon the manufacture and employment, especially in reference to railway construction, of modern steel, as manufactured by the Bessemer and Siemens processes. The subject thus opened led to a short discussion, in which the regulations of the Board of Trade in reference to the quality of metal employed were freely criticised and hopes expressed for their speedy amendment, as at present they seem to have an objectionable and obstructive effect upon the construction of railways. In the evening a brilliant *soirée*, given by the town of Bradford to the members of the association, took place in St. George's Hall.

On Friday, in the department of Anatomy and Physiology, Professor Rutherford delivered a long and interesting inaugural address, and Professor Ferrier read a remarkable paper on "The Localisation of Functions in the Brain" (referred to elsewhere); and in the section of Economic Science and Statistics, in which Professor Leone Levi contributed a most remarkable paper on the practical subject of high prices. He said that there could be no doubt that, as compared with 1870, present prices were twenty per cent. higher. The increased cost of living arose to a large extent from the demand for more expensive articles of clothing. The cost of luxury had no bounds, and it was not so easy to extricate ourselves from this extravagant mode of living. When once a permanent scale of expenditure had been established, that article which had formerly been regarded as a luxury, became a sheer necessity. On all sides they found that if the cost of living had increased, so had the rate of incomes, the general result being a decrease of pauperism and an increasing amount in the deposits of the savings banks. In Section A, that of Mathematical Science, the papers read were almost all of a strictly scientific character. In Section B (Chemistry) a report "On the Means of ascertaining High Temperature," presented by Mr. J. Dewar, F.R.S., led to a little discussion as to the efficiency of the means suggested. Messrs. Vernon Harcourt, F.R.S., and F. W. Fiston, F.C.S., explained a new process of purifying coal gas, of which the distinctive feature is that the oxide of iron used as the purifying agency may be recovered and employed *ad infinitum*, while sulphur and ammonium sulphate are obtained in a more marketable form. In Section E (Geography), papers on the "Distribution of Coals on the China-trade Route through Mongolia," and "A Journey from Peking to Hankow," were given. The Rev. W. W. Gill gave a narrative of three journeys undertaken for missionary purposes to New Guinea. In Section F (Economic Science and Statistics), Mr. Morris, Halifax, read a paper on "Capital and Labour," which was a vehement denunciation of trades unions from the capitalist's point of view. In subsequent discussion the one-sided character of the paper was severely commented on.

In his discourse on coal, at St. George's Hall, on Friday evening, Professor Williamson, of Owens College (no relative of the president), gave an interesting account of the origin and nature of coal. Here is an extract from his lecture,—

We now had a clearer and much more probable conception as to what coal originally was. It must be understood that although the earth was popularly regarded as the type of everything that was stable and immovable, this was a very erroneous idea; for old Mother Earth was about one of the most fickle and inconstant of all the jades with which men had to deal. (Laughter.) She was never still. It happened that at the present day there were certain regions, such as the volcanic regions, which were always moving upwards, like the more aspiring of the youths of Bradford, while there were others, such as the coral regions, which were steadily going downward, like those unfortunate youths who did not succeed in the race of life. So it had been in the olden time. The coal beds appeared to have accumulated in the latter class of areas—the areas of depression—geographical areas in which the earth had a tendency to sink below the level of the ocean. Upon such areas mud and silt had accumulated until the deposit thus formed had reached the level of the water, and then came what would appear to have been highly necessary as a preliminary to the growth of the coal material — namely, a bed of blue mud. It was not known why that blue mud was there or whence it came, but it was as certain as that garden plants required favourable soils for their development; that whatever its cause the blue mud was the soil which seemed to have been preferred by the great majority of the plants constituting the forests of the carboniferous era. In it the minute spores or seeds of the vegetables which afterwards became coal germinated and struck root, until eventually the muddy soil became converted into a magnificent and almost tropical forest. As the forest grew the spores fell from the trees, the half-dead leaves and decayed branches also dropped, and by-and-bye the stems themselves gave way, and thus was accumulated an immense amount of vegetable matter. This in the progress of time sank below the water level, and more mud being deposited on the top of the coal, the new formation in turn underwent the same process as its predecessor, until at length a new forest was formed to share the same fate as that which had gone before it. The process was repeated again and again, until at length we had an accumulation of materials, mixtures of the various substances he had spoken of, alternating with beds of coal, until we had a vertical thickness of rock varying from three, four, or five, to as much as eight or ten thousand feet.

Mr. Forster on Saturday delivered his address as President of the Economic Science and Statistics Section at the meeting of the British Association at Bradford. The right hon. gentleman expressed his belief that there had been progress most hopeful for the future in the condition of the manual labour class in this country. The great body of manual labourers throughout the country had, he said, a greater share in the comforts and enjoyments of life than they had forty years ago, and they were more able to obtain the necessaries, the comforts, and even some of the luxuries of life, and their wages are higher. Then again, he thought no one would deny that there had been progress in education, that there had been progress in general culture, and generally speaking, progress in the way of a better and more kindly relationship between this important class and other classes of the community. He did not think, however, we had got to that point when we could rest and be thankful. He believed there was that in the condition of the manual labourer throughout the country to which the term "content" would be by no means applicable; that there was very much for others to do for them and still more for them to do for themselves. Speaking of an opinion expressed in a paper read by Mr. Morris on the previous day, that disputes between

labourers and capitalists are more dangerous and more fierce now than they have been at former periods, Mr. Forster said he demurred to that opinion. He thought it might be true that disputes are sometimes carried on on a somewhat larger scale, but these disputes are conducted with less fierceness and acrimony than they were in former times, and, generally speaking, they do not last as long. The right hon. gentleman also objected to a proposal made by Mr. Morris for a league of capital and capitalists throughout the country. He (Mr. Forster) should be most grieved to see anything of that kind attempted. He thought a league of labour against capital was impossible. It might be talked about in meetings and in newspapers, but he did not believe in its possibility. If anything could make it possible, however, it would be a league of capitalists against the labourers. Two such opposing leagues would be one of the greatest calamities that could afflict the country. Mr. Forster then spoke of the experiments in co-operation made at Rochdale and other places, and said he welcomed all such experiments with great hopefulness. It was said that one of the great causes of stability in America, and even in France, amidst its convulsions, was the large number of peasant proprietors. We should probably have somewhat of the same ground of stability and order in this country if we had a very large number of working men with their own share of the capital and stake in its prosperous and orderly government. With respect to the agricultural labourers, Mr. Forster said, "I confess that I am not sorry that there is some movement among agricultural bodies. I do not in the slightest degree, in making these remarks, blame their employers. I believe they have acted as other employers would have done—in some cases better—because they have been brought more into contact with their people. But I do think that the fact that it was not supposed that an agricultural labourer could combine with his fellow labourers did do something to make their wages lower than in other parts of the country. But in watching this movement I think we ought not to be biassed, but to have great sympathy with both sides. The condition of the agricultural labourer ought in many cases to excite our sympathy; but the position of the farmer is also a very difficult one, as his profit is not of that nature that he can make a large amount of money payments without a great deal of difficulty." Mr. Forster then referred to the abolition of slavery in the United States, and expressed a hope that England would do her duty, both in regard to what was practically a slave-trade in the Pacific and in regard to the coolie traffic in the Eastern seas. Mr. Forster closed his address with a eulogium upon Mr. Mill, in whose death, he said, economic science had suffered an irreparable loss. There are, the right hon. gentleman said, some among you who knew him well. I had not that privilege; but I knew him well enough to feel that the spirit with which, in attempting to apply his principles, he dealt with social and political questions was so pure and noble, so sincere and single-minded, that he spread, as it were, an ennobling atmosphere around him, and for a time shamed away all mean intrigue and personal prejudices or vanity. It would be well if those of us who in future try either to study or to apply economic science would keep before ourselves the example of the author of the "Principles of Political Economy."

The scene in the Geological Section on Saturday was very interesting, and is thus described by the special correspondent of the *Daily News*:—

The subject of the day, with the crew of the Polaris just arrived from their perilous imprisonment amongst the ice, could not fail to be attractive, for it was "Recent Arctic Explorations." The geographers have never abandoned their hopes of winning the Government over to their side, and securing a well-appointed expedition. They could not have had a more loyal advocate than Mr. Clements Markham, of the Royal Geographical Society, himself an Arctic traveller, and, as the president afterwards explained, one of the best authorities on the subject. But there was something more eagerly looked for than this gentleman's paper, namely, the presence of his cousin, Captain Markham, R.N., fresh from the whaling grounds where the sailors from the Polaris had been picked up. He was, in fact, landed in Bradford about the time when the reception-room is fullest. He had, however, to attend first to his toilet, lest on his appearing in our midst we should exclaim—

With blue cold nose and wrinkled brow,
Traveller, whence comest thou?

There were veteran explorers waiting for him on the geographical platform, such as a Belcher, a Carpenter, and an Ommanney, with others whose exertions in the cause of Arctic discovery are unceasing, and who now, after decisive news of the Polaris, are more hopeful than ever that the Government may grant the object of their long-offered prayer, and help them to finish what the honourable line of Arctic heroes have carried on through generations. Mr. Markham was earnestly contending that an expedition undertaken by the Government, and carried out by naval men, could alone be successful, when the expected traveller arrived. He was immediately recognised, and the audience rose and lustily cheered his progress to the platform, where Sir Rutherford Alcock, the president of the section, shook hands with him, and bade him a hearty welcome. Captain Markham, a naval officer, had gone north with a whaling expedition, and thus afforded his cousin the opportunity of making a hit towards the close of his paper, by asserting that naval men were eager to tread in the footsteps of Ross, Parry, and Franklin. Mr. Clements Markham, indeed, went so far in his enthusiasm as to say that the naval officer turned as naturally towards the Pole as a flower to the sun. Of course the captain was not allowed to rest a moment after the reader of the paper had sat down. Very modestly he responded to the president's call, and told his brief story. The captain explained that he himself had had nothing to do with the Polaris; the Arctic, the steam-whaler in which he had sailed, fell in with another whaler, which transferred the crew of the Polaris to her.

Only a month since Captain Markham was in the Gulf of Boothia, in M'Clintock's track. In the course of his explorations in Bellot's Straits he discovered the remains of an Esquimaux settlement. The huts were curiously constructed with the skulls of whales, of which he counted as many as sixty in one place. The water was remarkably shallow to within a couple of miles of the shore, and the question which Captain Markham propounded, *à propos* of these facts, resembled that to which the fly in amber gave rise. How did the whales get there? Had they been in some strange manner cast up by the waves, or had they been captured by the natives? Of the crew of the Polaris, and, indeed, of the Polaris herself, Captain Markham had not much to say, and his remarks were chiefly as to the set of the drift, as illustrated by the varying position of the ship. He said that though the Polaris was an American vessel, of the thirty-nine men composing her crew, there were but eight Americans. The remainder were English, Scotch, Germans, Norwegians, Danes, and Hanoverians. According to Captain Markham, the men left on the ice were more fortunate than many others whose bones lie under the Arctic snow. They did not lack supplies, and suffered no worse privations than being compelled to smoke tea in lieu of tobacco. There were some remarkable incidents in the navigation of the Polaris. Old Arctic navigators, Captain Markham says, will find it hard to believe that it took the ship but five days to proceed from the settlements, a distance of 600 miles. Then her progress was impeded by ice of the soft and "brashy" type, whereas—so urges Captain Markham—a better appointed craft might have gone to higher latitudes with comparative ease. The highest latitude she reached was 81.40. While wintering, the men fell in with the musk ox, and twenty-eight were shot. Captain Markham states that this region abounds with this animal, and that birds and seals are as abundant as they are further south. Subsequently Admiral Ommanney remarked upon the abundance of animal life in the highest latitudes, and expressed his belief that it would be found to exist at the North Pole itself. Admiral Belcher followed. In the subsequent speeches Dr. Carpenter pronounced a recantation, which threw the section into a state of extreme delight. He admitted that last year he had, in the application to the Chancellor of the Exchequer for an expedition, given but half-hearted assistance, the fact being that he was of opinion that the Spitzbergen route was the most feasible. Now, however, that a small ship like the Polaris had gone so far into Smith Sound, he promised to be half-hearted no longer, but to give all the assistance he could to aid the advocates of an expedition into the regions where the Polaris wintered.

On Monday the proceedings generally were of great interest. Professor Tyndall has been selected for the presidency of the British Association meeting next year at Belfast. In 1875 the association will go to Bristol. In the Geographical Section a letter was read from Sir S. Baker, in which it was stated that the Viceroy of Egypt had determined that an English officer should succeed him in the governorship of Central Africa. Sir Samuel added that this was an incontestible proof of the determination of the great Egyptian reformer to carry out the work to a good end. In Section A, a report by Mr. G. F. Symons on the "Rainfall of 1872" showed that the rainfall of that year had, over the three kingdoms, been greater than any recorded during the last century and a half.

Dr. Carpenter read a paper on "Results of Experiments recently made on the undercurrents of the Dardanelles and the Bosphorus." These experiments, he contended, were confirmatory of a theory that the great drainage of fresh water into the Black Sea at once caused and was counterbalanced by an undercurrent through the Dardanelles.

In Section B (Chemical Science) there was a large attendance to listen to Mr. J. Norman Lockyer's "Note on the Elements in the Sun," which embodied the results of the most recent spectroscopic investigations—

His object was to obtain the assistance of chemists in dealing with the sun and stars. After showing the processes by which, with the aid of spectrum analysis, he was able to discover the composition of the sun, he said Mr. Huggins and Father Secchi had both paid great attention to the subject, and from the result of their observations and his own, he had come to the following conclusions:—1. The absorption of some elementary and compound gases is limited to the most refrangible part of the spectrum when the gases are rare, and creeps gradually into the visible violet part, and finally to the red end of the spectrum, as the pressure is increased. 2. The absorption of the photospheric light (and, therefore, the temperature of the sun) is much greater than has been supposed. 3. The lines of compound metallic vapours lie generally in the red end of the spectrum, and this holds good for absorption in the case of spectra like those of the metalloids, which are separated spectroscopically from those of the metallic elements by their banded structure. 4. There are in all probability no compounds ordinarily present in the sun's reversing layer. 5. When a metallic compound vapour is dissociated by the spark, the band spectrum dies out, and the elemental lines come in, according to the degree of temperature employed. Again, although our knowledge of the spectra of the stars is lamentably incomplete, he gathered from them (1), that the sun, so far as its spectrum goes, may be arranged between stars with much simpler, and those with much more complex, strata; 2, Sirius as a type of the former is (1) the brightest (and therefore probably the hottest) star in our northern sky, (2) that it is only known to contain hydrogen and magnesium; and (3) the hydrogen lines in this star are enormously distended, showing that its chromosphere is largely composed of that element, and that there are also many other bright stars of this class. As to the latter class, the red stars may be quoted, and they were lower in temperature than our sun, and here the quantity of hydrogen is greatly reduced. He had asked himself whether these facts could not be grouped together in a working hypothesis, which assumes that in the sun and stars are various degrees of celestial dissociation at work which prevents the coming together of the atoms, which at the temperature of the earth, and at all artificial temperatures yet attained here, form the metals, all the metalloids not represented in each star, and the compounds known here at present.

The reading of this paper was followed by a long discussion, in which Dr. J. H. Gladstone, Mr. Dewar, Mr. Huggins, Dr. Siemens, and others took part.

Mr. R. B. Grantham, C.E., chairman of the Committee on Sewage, read the report of that committee, to which some very important conclusions were appended. These conclusions were generally to the effect that all conservancy places, including midden, heap, and cesspool systems, dry ash and dry earth closets, pail closets, &c., are quite incompetent as solutions of the general questions concerning the removal of the refuse matters of a population, because the manure produced will not bear the expense of carriage for more than a very short distance, while the process is from a sanitary point of view very incomplete. The water-carriage system, on the other hand, is based upon a sound principle, that of removing the refuse matters at once, and in the cheapest possible manner, by gravitation. By properly conducted sewage irrigation a solution is afforded to the question of sewage utilisation. It is certain that all kinds of crops may be grown with sewage, perfectly suited for the food of both man and beast. All the evidence collected by the committee is against the assumption that entozoic disease would be propagated by irrigation. After a discussion it was resolved to recommend the reappointment of the committee.

A paper by Signor Guido Cora on Sir Samuel Baker's recent account of the connection of Lakes Tanganyika and Albert Nyanza was read by Mr. C. R. Markham, C.B.

An interesting communication was read from Lieut. Cameron, R.N., the commander of the Livingstone East African Aid Expedition, giving an account of the progress of the expedition, and its adventures into the interior. Since May last, when young Moffat, who died from exhaustion, was buried, the health of the members of the expedition has been altogether satisfactory; they appear now to be in thoroughly good working order, and the only inconvenience from which they seem to suffer at all is the abnormal keenness of their appetites, which find Central African fare neither satisfying nor sufficient. Stanley's route was in the main followed, but the dismal swamp through which Stanley and his men floundered at great risk Cameron was able to pass without trouble. Cameron in his late despatches gives a very glowing pastoral picture of the negroes whose villages he saw, stating, in fact, that theirs is a better condition than that of the agricultural labourer. This and other information Major Smith gave on behalf of the absent Cameron. Bishop Ryan, who has been constant in attendance at this section, and whose experience in the Mauritius and the Seychelles gives additional weight to his opinion, warned those who were interested in the suppression of the slave-trade that they would find their task a hard one unless they were prepared to substitute a new trade for that which was destroyed.

In the mechanical section the paper of Mr. W. Firth, of Leeds, on "Coalcutting by Machinery," produced something like a sensation at the great economical results which it is deemed calculated to achieve. In connection with this subject, it may be mentioned that in this meeting of the general committee, the Lord Provost of Glasgow referred to what was being accomplished there by coal-cutting machinery as one of the inducements to the association to visit that city.

IMPORTED MEAT.—The Norfolk steamship of Messrs. Money Wigram's line is on her way from Melbourne with a shipment of fresh meat, preserved in ice. The shipment is of twenty tons, and it is understood that the meat is preserved in iron tanks. It is hoped that the meat will be able to compete with ordinary butchers' meat.

AN ARCHBISHOP'S PULPIT DIFFICULTIES.—Much amusement was occasioned by a series of *contre-temps* which befel the Archbishop of York in the pulpit of the parish church of Bradford on Sunday morning. The floor had been regulated for a much smaller body of divinity than his grace, and on entering the pulpit he stood so much above his manuscript that he proceeded to lower himself by flinging out a ponderous cushion that lay at his feet. This, however, did not suffice, for the archbishop had to summon an anxious verger to take away some boarding. In order that this might be effected, however, his grace had to get out of the pulpit and wait in the chancel. While proceeding in his sermon he grew hoarse, and requested a glass of water to be brought. One of the choir-boys proceeded to obey this behest, but it when he got up to the pulpit door, it was so firmly fastened he could not get in, and he was too diminutive to put the glass over to the desk. Retracing his steps, he got the organist to carry the water. Finally, when the archbishop had completed his work, and the service was at an end, he found it impossible to let himself out of the pulpit, so firmly was it secured, and it required the most violent exertions of two men to liberate the imprisoned primate, who, it is needless to say, bore the series of grotesque incidents with an equanimity becoming a philosopher. —*Echo*.

Literature.

*SOME RECENT NOVELS.**

Mrs. Charles has done not a little to set forth more clearly than ever the real bearings of the great struggle in which Wilberforce and Macaulay, the elder, bore such a noble part. She writes with grace, just sufficiently tempered by enthusiasm, to give a touch of poetry to the style; and some of the characters are occasionally apprehended with such vividness on their lower side, as to show a promise of real dramatic capability, which is somehow far from being completely realised in this work. The scene is mainly laid in Abbots-Weir, a quiet country town; and the sleepy everyday-life, with its interludes of strange excitement over the French war, and the little grudges and emulations of its various orders, are all clearly put before us. The impressions produced by the presence of French prisoners of war—the new sensation of really being part of a nation borne forward to an ideal reformation by the necessity of fighting for liberty, and developing individual responsibilities in relation to it—are presented to us in operation on characters very varied in assumption—as Mrs. Danescombe, Parson Fyford, Madame Glanvil and her daughter Amice, Piers Danescombe, and Mr. Rabbidge, the Dissenting minister. But we ever feel as though we were unconsciously led to glance aside from the characters to trace the workings of certain ideas and speculations on the mind of the writer; and here it is strictly that the work must be declared in some degree inefficient. It is, after all, in spite of a fine, elevated intelligence, more an invitation to study *her thought* in relation to a great historic period, than a discriminating dramatic revealment of the characters that figured in it. Hence a lack of movement, even the movement that comes of a consistent and self-denying study of character. In truth, Mrs. Charles takes good care to escape the burden of presenting to us directly any of the great actors in that struggle. We receive impressions of them, but they are mere reflections of her mind; and even in the case of her chief characters, whom she translates in the course of things naturally enough to Clapham, there is a shadowiness that reminds us of very delicate objects seen through the kaleidoscope, and of Clapham—the active, the philanthropic, the adventurous Clapham—we see but little. Up to the last moment we are perplexed with the idea that the author was still feeling her way to the root-principles that were working through that historic period, and failed thus to keep her eye so fixed upon her characters as to make them real and individual to us. They tend, in spite of all her efforts, to lapse into each other. Those whose characters she does not sympathise with are too much presented to us through those with whose characters she does; and, indeed, one of the cleverest points about the book, perhaps, is that it is constructed as far as it was at all possible to justify this. Francis Danescombe and his mother, from whom, of course, he takes his hard selfishness, we see almost entirely through others; and yet they are really leading characters, so far as they are agents in developing the slight plot of the book, and some of the Realist touches in it. The portraiture of Amice Glanvil, and her gradual enfranchisement from many of her class-ideas, inherited from her grandmother—who, too, is deeply influenced at last—are, however, very well done, and form far the strongest portion of the book. Now and then, although there is far too much idealism imparted to the dialogue, and a tendency to run to speechifying, we have really strong natural touches, as in this little passage between the heroine and Amice:—

"'Where is Piers?' she said, 'your little brother?'

"My eyes fell.

"'He could not—did not come,' I said, in some confusion.

"'*Would* not,' she said, decidedly. 'He is a strange little boy; but I like him.'

"She seemed to me rather candid about my kindred.

"'He is the dearest brother in the world,' I said.

"'No doubt,' she said, 'to you. He is your own. You are not in the least alike; but I like *you*.'

"She never asked if we liked her.

"'You have another brother who is not like either of you,' she said; 'very little. I do not like him. He looks as if he had been born old.'

"That was unfortunate; for my step-mother, I knew, looked on my friendship at Court as an introduction for Francis. I began to think her confidence as to the family had better stop. But she continued—

"'I like your father; he is a gentleman, although he does think it wicked to have slaves. I am glad your mother is only your step-mother. She is like your little brother. And I always want her to be well tossed about in a wind. A storm at sea would be best. That shakes one out of many things.'

"It was very curious to find we had been looked at and through so long by those wistful inquiring eyes. And here was a new and most interesting glimpse into her former life.

"'You have been in a storm at sea! That must be wonderful,' I said, not sorry to reverse the telescope and turn it on her own life.

"'Yes, I liked it,' she said, 'especially when it was dangerous.'

"She had her hat in her hand; she put it on, and led me into the garden.

"'The waves were very high?' I asked.

"'It was not the waves I liked,' she replied, 'it was the people. It was as good as the play; indeed, it was much better, because it was the other way. Everyone changed characters—changed into themselves. It was great fun. People who had told wonderful stories of their killing lions and tigers and frightening slaves turned quite white and wrung their hands, and kept questioning the captain, like women, if there was any danger. And one man, who had laughed at the Methodists, and had sworn big oaths, actually came and asked my poor Chloe to pray for him. It was capital fun.'"

The most touching and the most real part of the whole work, however, is that where poor Mrs. Danescombe—who had pampered and spoiled her selfish son—reaps her reward in his neglect of her, when after he becomes a clergyman and has married a low-born wife, to her disappointment, and got at last a good living, he writes to tell her that it will not be convenient for them to receive her on her yearly visit, and is condemned even to throw herself for mere sympathy on those she had at least half-disliked:—

"My step-mother said:—

"'You see they have talked it over, and done their best to manage it for me. But they cannot. I will make haste and pack up the little presents for the children, that they may get them in time.'

"We did not say another work, but I helped her to finish and pack up the gifts she had been so busy preparing—little knitted socks, warm grandmotherly articles of winter clothing, packets of many-coloured sweetmeats, yclept 'fairing,' picture-books, and some little luxuries Francis had been fond of as a child.

"She took it very quietly. But the tears came many times into my eyes as I helped her. And when the hamper was filled and carefully corded, she sat looking at it a moment and then said—

"'It will please the little ones.'

"And then, with a child-like helpless look, and a quiet hopeless tone I shall never forget, she said—

"'They do not want me. No one wants me.'

"I tried to comfort her. I said, 'We all wanted her—*I wanted her*'; which little as I could ever have thought it, began to be really true.

"But she shook her head."

If Dissenters may fancy there is some slight tincture of satire in various points in the presentment of Mr. Rabbidge, their minds will be relieved by reference to other points in that of Francis Danescombe. His anxiety to better himself even keeps him engaged till he is too late to see his poor mother in life. Here Mrs. Charles really attains to domestic tragedy—lays hold of the moral Nemesis that pursues all self-indulgence and vanity. Poor Mrs. Danescombe! Another equally fine point is when Amice discovers from her grandmother that she has slave-blood in her veins, and thus finds a sort of natural justification for her determination in favour of the slaves, that had grown by opposition.

The book will be valuable more as an introduction to the study of a great period, written by a lady of fine imagination and keen intellect, than as a dramatic restoration of it: it fails in incident and is narrow in its range of character; but nevertheless it bears the mark of genius in its pure and noble tone, its high sympathy, its far-thoughtedness, and its spirituality of aim. We have been surprised, considering Mrs. Charles's usual exactitude, to see so many errors of date, citation, and quotation, especially towards the close.

"Crooked Places" is in many respects the antipodes of Mrs. Charles's work. It is full of incident, written in a bright, crisp, almost epigrammatic manner. Mrs. Mayo knows well how to weave incident and lesson together. In this story she has made everything turn upon the destruction of a Will by a wife—and we are not quite sure whether such a thing is strictly possible, without the doer of the deed incurring penalties, according to the strict terms of our English law—but considerable licence must be allowed to novelists; and we grant them all the more readily in this case, that Mrs. Mayo makes the destruction of that Will so aptly illustrate high qualities and the advantage of self-help to a family. We follow the fortunes of the honest strugglers at Mile End, and are delighted at their success, achieved step by step by dint of downright industry and perseverance. With Fergus Laurie we are not much taken; and would fain hope that he is rather overdone in his calm, exacting selfishness, to be really typical; and we really wish the author had found some way of winding up her story without the death of poor David Maxwell—in whose character there were really some fine traits. Milly is very well done, and Miss Brooke is really original—the proper sort of character into whose mouth the sharp axioms which Mrs. Mayo delights in can be very truthfully put. We have read the story with pleasure in the collected form, and are sure others will do the same. The lessons are such as many in these days need to reflect upon—extravagance in life, lack of considerations for the rights and feelings of others, and the wreck and disaster which in the long run are sure to overtake such indulgences.

Miss Alcott has written a very clever study in "Work," notwithstanding that the conception is a little of a conceit. Christie Devon resolves to escape from the monotony of an uncongenial home life, and to seek her fortune: she is first servant—in which capacity she come across a negro cook, who has a good deal of the "character" attributed to her race—then actress, then governess, and after that lady's companion, seamstress, and so on. In each phase, we get rather vivid pictures of certain phases of American life and industry; and above all the development of Christie's character through each new experience is traced with considerable skill. Best of all it is, when after so many changes and trials, she finds one whose bliss it is to love and cherish her and who, ordered off to the war, returns not again, so that her only relief is faithful devotion to little "Heart's-Ease." There are some exquisite passages of description in the book; and the whole work shows that Miss Alcott has lost none of her skill.

"Effie's Game" is a very quiet story disclosing the loves and chances of two sisters Effie and Constance, daughters of General Lawrence, who is under the necessity of leaving them pretty much to the care of others. Effie throughout the first volume is wooed by a Mr. Beverley, who goes abroad, and leaves a very cold note, giving her up; and for this naturally she mourns for awhile; then in the second she is sued by two lovers, but the fortunate one is Ralph Hilton, a clergyman. The love-making is conventional and tame on the whole, though there is evidence of considerable reading and thought, sometimes real insight into passing questions. We are doubtful if Cecil Clayton's destination is novel-writing. This, for example, is not bad:—

"My father used to say that half the infidelity, or whatever you like to call it, of the present day came from perfectly untrained minds, reading everything that came in their way; and then, of course, not being able to distinguish between what is plausible and what is true. There seems so little humility in these days. Everybody who can read seems to think that the mere fact of his knowing his letters makes him competent to judge of the profoundest and most difficult subjects."

"Weimar's Trust" is very ambitious in point of plot. The scene is laid in Rio, and some of the descriptions of scenery are very good. A poor old man, Mr. Desmond, loses a daughter whilst his son-in-law is absent, and he is so attached to her child, that to prevent the father pushing his prior claim and taking it away, he gives it in charge to Mr. Weimar, a German. This Weimar, on the strength of the secret, gets possession of Mr. Desmond's papers, falsifies the will, and does Eugenia out of her rights. The whole plot is at length exposed through the reappearance of a Scotchman, David Wylie, whom Weimar supposed had been lost, as he intended should be the case. David had in his possession certain documents, and was privy to certain facts inimical to Weimar's concealment; and the whole revelation speedily follows David's reappearance. The story is constructed with some skill, but there is little grasp of character, and all that can be said is that the novel is readable, and gives a fair idea of West Indian ways of life and manners and adventure.

* 1. *Against the Stream. The Story of an Heroic Age in England.* By the Author of "The Schonberg-Cotta Family." (Strahan and Co.)

2. *Crooked Places: A Family Chronicle.* By the Author of "Premiums Paid to Experience," "The Crust and the Cake," &c., &c. (Strahan and Co.)

3. *Work: A Story of Experience.* By LOUISA M. ALCOTT, Author of "Little Men," "An Old-fashioned Girl," &c., &c. In Two Vols. (Sampson Low and Co.)

4. *Effie's Game: How She Lost and How She Won It.* By CECIL CLAYTON. In Two Vols. (Henry S. King and Co.)

5. *Weimar's Trust.* A Novel. By Mrs. EDWARD CHRISTIAN. In Three Vols. (Samuel Tinsley.)

BRIEF NOTICES.

The Romance of Peasant Life in the West of England. By FRANCIS GEORGE HEATH. (Cassells.) It is a pity that Mr. Heath before publishing his little volume did not extend his inquiries and observations further. The little volume has a special value because it records in a clear and simple way the results of actual observation in the West. But it only, after all, grazes the edge of the subject. The condition of the agricultural labourer, his misery, his abject helplessness in too many instances, is truly one of the questions of the time; and certainly one of the most remarkable social phenomena of any time is the recent rising and continued agitation for an improvement in his condition. Men here and there had arisen who had been able to lift themselves from the stagnant level, and to push themselves forward

in other callings; but somehow till the advent of Mr. Arch the spark did not kindle the tinder, and the great mass lay passive. And yet such instances as that cited by Mr. Heath, in a very effective way, of George Mitchell, prove to us that many hearts had been exercised and many minds engaged on the best means of effecting the much-desired reformation. Mr. Heath does one good thing—he very neatly exposes the abuses connected with what are miscalled the peasant "privileges"—showing that no truck system is worse than the "cider truck," and that out of the "grist corn" system the farmer in most cases makes a profit, giving the labourer corn of the very poorest quality—

"It must not be supposed that the tiller of the soil gets the best corn. Far from it. No doubt a good and generous master will see that his labourer gets corn of at least a fair quality; but, generally, the 'grist corn' is the 'rakings' from the field after the bulk of the crop has been taken away. These rakings often lie, I am told, for some time in the fields, and in wet weather—which in our changeable climate is well known constantly occurs during harvest—'the rakings' get soaked and begin to grow out. The consequence, therefore, is that when the poor peasant gets his 'grist corn' it is frequently useless; and, from what I could learn, it is the farmer, and not the labourer, who profits from the 'grist corn' system, which is supposed to confer so great a privilege upon the latter."

Then as to cider, Mr. Heath thus sums up:—

"There is no doubt that the cider system is a very bad one. It would be infinitely better that the peasant should have the value of the cider—which, by-the-bye, is generally estimated by the farmer to be worth considerably more than it is really worth—in money. To a man with such wretched wages every penny is of value. But the system is unfair to the labourer, because under the 'cider system' his wages are greatly overestimated; and I believe the horrible compound which the farmers call cider, but which I think should properly be called vinegar, works the most pernicious effects upon the constitution of the rural labourer."

This is altogether an earnest and readable protest against the injuries under which the agricultural labourers groan at present, and have long groaned; and though we think Mr. Heath, on account of his falling into the hands such workers as Canon Girdlestone, does not glance as he might have done at the neglect on the part of the Church and clergy, still we can cordially recommend his little book.

Little Grey: the Pony of Nordejord; or, the Story of Ypomenid and Sigrid. Translated by permission from the Norwegian of Jonas Sie. By the Hon. Mrs. ARBUTHNOTT (*née* Douglas), Authoress of "The Hen-wife." (Edinburgh: T. C. Jack.) This little story is a good specimen of the quaint, simple Norwegian style, in which the most ordinary and external signs and impressions are speedily made to symbolise and interpret deep and intimate feelings. The love-story is made to interpret so much; and yet everything is clear, simple, unpretentious. It is a real work of art; and yet no trace of effort at art is visible. It has, besides its interest as a story, no little value as exhibiting the manners and customs of the people; and we are sure it will be read with pleasure—and as it is one of those things that young and old will alike appreciate, we have the more pleasure in recommending it.

Leaves of Fancy. By HARRY WALLIS and M. FLETCHER. (Bemrose and Sons.) These poems are very unequal; but now and then we have a good note and tone. The longest poem in Hexameters—"James Armstrong"—we do not by any means think the best; for this is one of the most difficult forms of rhyme. Of "The Suffering Child" we can speak favourably. The poems in the second part do not strike us as so good as the former.

Light for the Dark Days; or, Bible Words for Bible Readers (Nisbet and Co.), is a series of short Bible readings, selected with considerable tact and knowledge, and arranged so as to be really serviceable for special cases. A somewhat more exhaustive index at the end would have made the little volume yet more serviceable. It is nicely printed and well got up.

A Biographical Sketch of Sir Anthony Panizzi, K.C.B., LL.D., etc., Late Principal Librarian, British Museum. By ROBERT COWTAN: author of "Memories of the British Museum," etc. (Asher and Co.). This "Biographical Sketch," though slight, is a charming production. In the course of it, Mr. Cowtan brings us in contact with many of the celebrities of the past and present generation. The story of Sir Anthony's early days reads like a romance. "While yet a student, he entered enthusiastically into the revolutionary movement, which ultimately broke out at Naples in 1820, and in Piedmont in the following year. . . . . A polite message was brought to him from the commissary of police, requesting his attendance; and it was from the house of this functionary that he saved his life by a precipitate flight. The charge against him was tried in his absence; he was found guilty *per contumaciam*, sentenced to death, and the confiscation of his property. He was actually hanged in effigy. The Modenese Government extended their hatred, and, we must add, their impudent assumption, so far as to send an account to the young conspirator, on his arrival in England, of *the cost of carrying out the sentence of the law.*" A handsome photograph of Sir Anthony adorns the work.

Notes on Beds and Bedding, History and Anecdotal, by JAMES N. BLYTH (Simpkin, Marshall), is an interesting and cheap little book, brimful of the most curious anecdotes and stories. We have rarely met with a work containing such a mass of information blended with amusement for the trifling cost of sixpence.

A Few Hints as to Proving Wills, &c., Without Professional Assistance. By A PROBATE COURT OFFICIAL. (Sampson Low.) This book contains a great deal of useful information in a small compass. We are very doubtful, however, as to the wisdom of attempting anything in the way of either making or proving wills without legal assistance, so many are the cases we hear of in which fatal mistakes have been made that have eventually cost far more in lawsuit and litigation than the original fees would have done.

Old Medicine and New. By EDWARD W. LANE, M.A., M.D. (Edinburgh: J. and A. Church.) This little book is interesting, as tracing the progress we have made in medical science, and the improvements which have been made since the fine old times of boluses, black draughts, and blood-letting.

Rough Notes on Liturgies. By the Author of "Public Prayer," &c. (W. Macintosh.) To those interested in the question as to the expediency of using liturgies in our Nonconforming churches this little book will, no doubt, be acceptable. The author shows an accurate acquaintance with his subject.

Stein and his Reforms in Prussia, with Reference to the Land Question in England. And an Appendix containing the views of Richard Cobden, and J. S. Mill's Advice to Land Reformers. By Col. H. A. OUVRY, C.B., member of the Cobden Club. (Kerby and Endean.) A really valuable little work. It ought to be in the hands of all who are interested in the land question, which will undoubtedly be before long the leading topic of the day. A serviceable appendix contains the views of many eminent statesmen on this important subject.

SCHOOL BOOKS.

CLARENDON PRESS SERIES.—*Figures made Easy: a First Arithmetic Book.* By LEWIS HENSLEY, M.A., &c. Introductory to "The Scholar's Arithmetic," by the same author. (Oxford: at the Clarendon Press.) As we said of the larger treatise, so we may say of this, it will be found more useful by the teacher than by the scholar. It is exactly the sort of text-book a teacher needs. A really qualified teacher will know how to appreciate it, and it will be a valuable guide to those who are learning how to teach.

LAURIE'S MANUALS OF SPECIFIC INSTRUCTION.—*Outlines of Analysis,* in a Series of Easy Lessons, with numerous Examples. *Easy Steps in English Composition. Primary Geography,* in a Series of Progressive Lessons. Part I. Definitions, Meaning of a Map, &c. Part II. Physical Features and Divisions of England and Wales. Part III. Industrial and Commercial Geography of England and Wales, Scotland, Ireland, and Continental Countries. (A. Marshall.) These manuals are what they profess to be; but they are also very cheap, and they are therefore well adapted for primary schools for the poor, and as home lesson books.

MURBY'S SCRIPTURE MANUALS.—*The Book of Numbers.* Intended for the use of students preparing for Oxford and Cambridge, local, and other examinations. By a PRACTICAL TEACHER, &c. Very slight. There is nothing in it, as far as we can see, which an intelligent boy could not find out for himself with the aid of any Bible dictionary.

MURBY'S SCIENCE AND ART DEPARTMENT SERIES. *Natural Philosophy.* Part I. "Mechanics," by J. ALFRED SKERTCHLEY. "This work is mainly designed for that class of students whose mathematical knowledge is not sufficiently advanced to enable them to enter into the higher branches and proofs of mechanical science. Each theorem is explained in the text in simple language, while at the same time the chief algebraical formulæ are added in the shape of footnotes, so as to be available if required."

ENGLISH HISTORIES.—*English History in Rhyme, &c.* By EDWARD B. GOODWIN. (Simpkin and Marshall.) A Synopsis of English History, &c., &c. By the Rev. GEORGE BARTLE, D.D., LL.D. (Longmans and Co.) Facts and Features of English History, in a series of Alternating Reading and Memory Exercises, with Historical Maps and Appendices. By JOHN HILL. We must ask Mr. Goodwin and Dr. Bartle to excuse us from reprinting their lengthy and descriptive title pages. Both candidly acknowledge that they treat history as a thing to be committed to memory. Their books are intended to help students for examination in the English history. Mr. Goodwin was once at Cambridge; did he never hear of Mr. Bouncer's ingenious schemes for aiding his memory and of his signal defeat? Mr. Hill's synopsis belongs to Laurie's series of school books, and is a creditable performance. It is decidedly above the average merit of historical school books.

Student's Class-book of Astronomy. By FRANCIS BULLOCK, LL.D., &c. (Relfe Brothers.) This is a catechism of astronomy, being arranged as in questions and answers. We have a practical objection to the method; but we can have none to the matter of the book. Its explanations are lucid and interesting.

Advanced Text-Book of Physical Geography, by DAVID PAGE, LL.D., F.G.S., &c. Second and Enlarged Edition. (Blackwood.) *Introductory Text-Book of Geology,* by DAVID PAGE, LL.D., F.G.S., &c. Tenth and Enlarged Edition. (Blackwood.) These books require no mendation; they are in every respect admirable as class-books. But for the information of teachers who may use earlier editions of the manual of geology, we call attention to the improvement of the present one. Dr. Page has also prepared a series of examination papers in three grades of proficiency, which have reference to both his text-books of geology, and which are sold separately from them.

Miscellaneous.

THE LOST CANON OF BEROSUS.—Mr. George Smith has just discovered the fragment of an ancient Assyrian canon, from the Babylonian copy of which the much contested Canon of Berosus was unquestionably derived. This relic will form the substance of a paper shortly to be read before the Society of Biblical Archæology by its fortunate discoverer.

THE HOUSE-TAX *v.* THE INCOME-TAX.—In a letter to the *Daily Telegraph*, Professor Leone Levi, noticing some objections to his scheme for a reconstructed house-tax, says he will not affirm that its substitution for the income-tax would prove a decided boon to taxpayers. In some cases it might become lighter; in some, though a very few cases, the new tax might be even heavier. But, it is a decided advantage that the revenue would be derived from a larger number of contributors. Whilst the present inhabited house duty is levied upon 800,000 houses, and, with the addition of houses from 10*l.* to 20*l.*, the number would be increased to 2,000,000, Schedule D of the income-tax is levied upon 450,000 persons only. It is, moreover, a great recommendation for the house-tax that its value from year to year is not so fluctuating as professional income. The income-tax requires an annual return from every individual, and what an evidence of the ups and downs of life will such returns exhibit! In the aggregate, indeed, we have the fact that the income is yearly progressing. From 1850 to 1870 the value of land-tithes increased at the rate of 1·16 per cent. per annum, of houses at the rate of 4·19 per cent., and of profits from trades and professions at the rate of 5·50 per cent. per annum. But, with all this increase, how great must be the diversity in individual returns from year to year! This is the great evil in taxation. Hence the harshness of its inquisitorial character; hence the jealousy towards the surveyors; and hence, too, the perplexity in which the parties themselves are often placed in making these returns.

WITHDRAWAL OF MR. A. HOLDEN FROM GOOD TEMPLARISM.—We have learned that Mr. Angus Holden has withdrawn from the Order of Good Templars, having requested his name to be taken off the roll of members of the local lodge with which he was connected, for reasons which he has furnished to Mr. Joseph Malins, the Grand Worthy Chief Templar of England. Mr. Holden, though he has not been long connected with the order, has been rather a conspicuous member of it. He had for some time held the rank of District Deputy, when at the Grand Lodge of England, held at Bristol in July, he was chosen Grand Worthy Councillor—an office second only in rank and importance to that held by Mr. Malins. He has evinced his desire to promote the interests of the order by erecting and fitting up at an expense of over 5,000*l.* a Templars' Hall at Girlington. He also purchased, a short time since, the White Swan property in Market-street for 30,000*l.*, with the intention, it is reported, of erecting upon the site a temperance hotel, Good Templars' hall, and offices. Mr. Holden resigned his post of District Deputy as far back as the 16th of August, finding the discharge of its duties incompatible with due attention to the more important office to which he had been elected at Bristol. The chief reason which has led to his complete withdrawal from the order is understood to be his non-compliance with its rules in having countenanced the supply of alcoholic liquors to members of his household. We believe that his action in the matter has been hastened by the decision recently arrived at by the Grand Lodge of the World, during its session in London, that a member of the order who is a justice of the peace cannot in that capacity sign a licence for the sale of alcoholic liquors. This Mr. Holden regarded as an interference with the discharge of his duties as a citizen.—*Bradford Observer.*

SUNDAY-TRADING IN THE METROPOLIS.—At Bow-street on Thursday five of the shopkeepers in Great and Little St. Andrew-street, Seven Dials, were summoned under the Act of Charles II. for selling goods during Divine service on Sunday, the 7th of September last. Mr. Montagu Williams, instructed by the clerk to the local board of St. Giles's-in-the-Fields and St. George, Bloomsbury, prosecuted. He said that these proceedings had been taken at the urgent request of the parishioners, but not until every tradesman in the district had received a notice, urging him to obey the law. A witness proved that he saw trade being carried on between eleven and twelve at the shops of the defendants on the Sunday in question. A confectioner among the defendants stated that he was obliged to keep his place open for the "bakings" till one o'clock, but he always closed then. The tobacconists urged that tobacconists in every part of London kept open all day. Mr. Vaughan said this was a very reasonable defence. Mr. Williams said no doubt the other shops were open, but all would be prosecuted. This was the "first batch" of a large number of summonses, and a second batch would be heard at Marlborough-street the next day. It was the intention to proceed against

every offender. One of the defendants was a bird-dealer, and he said he could not possibly close his shop all Sunday; all his birds would be suffocated by Monday morning. Mr. Vaughan said that the printed notice issued by the board was one of the most moderate and conciliatory documents that he had ever read. After expressing their gratification at the general willingness of the tradesmen to close after 10.30, which was all that was asked of them, the board appealed to the rest to comply with the law, and so obviate the necessity of enforcing the Act of Parliament, adding, "They thought it only right that the tradesmen who conformed to the law should be protected from those who refused to do so." Nothing could be more reasonable than this proposition. The Act was a good one, and was intended for the benefit of all. Nothing had been shown to justify the course pursued by the defendants. He would adjourn the summonses for twenty-eight days, hoping that what he said would obviate the necessity of imposing the full penalties, which he should certainly do if the practice was continued.

Gleanings.

"Hair-butchers" is the sanguinary name applied to barbers by the Kansas City papers.

According to a table just printed there were last year 9,571 offences against the game laws.

The following is cut from an American paper:—Generally speaking—Women.

A Philadelphia publisher recently advertised certain new editions as follows:—"Mill on Political Economy," "Ditto on the Floss."

A Western paper tells us that a favourite hotel is to be kept this season at one of the watering-places "by the widow of Mr.——, who died last summer on a new and improved plan."

A citizen of Connecticut, recently introduced to a newly-married man, congratulated him warmly, and said:—"Ah, these Litchfield County girls make clever wives; I've had three of 'em."

The Boston *Congregationalist* sagely observes:—"It is only in the pulpit that striplings are preferred. The professions of medicine and law demand maturity. The congregations seem to have an appetite for 'veal.'"

It is stated in an antiquarian book just published that an antiquary was just in time to arrest the hand of a tailor who was about to cut Magna Charta into slips wherewith to measure gentlemen for suits in the latest fashion!

An Englishman, conversing with an Indian, asked him if he knew the sun never sets on the Queen's dominions. "No," said the Indian. "Do you know the reason why?" asked the Englishman. "Because God is afraid to trust an Englishman in the dark," was the savage's reply.

Two men disputing about the pronunciation of the word "either"—one saying it was *ee*-ther, the other *i*-ther—agreed to refer the matter to the first person they met, who happened to be an Irishman, and who confounded both by declaring, "It's nayther, for its ayther."

GOING BACK ON IT.—A short time since, a coloured man entered the office of the clerk of a county court in the West, and advancing to the table where the deputy-clerk was busily engaged, he produced a marriage licence, for which he had paid the legal fee a few days before. "Boss," said he, "de lady declines dis document, and I fotch it in to get my money back." It was a little consoling to the darkey to be told that some men went farther and had fared worse; but when assured his money could not be returned, he turned indignantly, and muttered as he made his exit, "Eberybody's gone back on de document.!"

Births, Marriages, and Deaths.

A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

FLETCHER—MELLOR.—Sept. 11, at Highfield Chapel, Huddersfield, by the Rev. Robert Bruce, M.A., assisted by the Rev. Enoch Mellor, D.D., of Halifax, uncle of the bride, Algernon, second son of Johnson Fletcher, Esq., of Marston, Northwich, Cheshire, to Harriet Ruth, eldest daughter of Wright Mellor, Esq., J.P., D.L., Cote Royd.

KING—SCROGGIE.—At Trinity Chapel, Brixton, on the 12th inst., by the Rev. Wm. King of Fordham, Essex (father of the bridegroom), William Moffat King, of Lawn Cottage, Camberwell, to Elizabeth Scroggie, eldest daughter of the late William Scroggie, of Newington Causeway, London.

LEPINE—HARRIS.—Sept. 16, at the Independent Chapel, Abingdon, by the Rev. S. Lepine, father of the bridegroom, assisted by the Rev. M. Robertson, B.A., D.Sc., of Cambridge, the Rev. J. Foster Lepine, of Hadleigh, Suffolk, to Katharine Fanny, only daughter of the late Henry Harris, Esq., of Abingdon.

GOW—FISHER.—Sept. 17, at Camden-road Chapel, J. T. Gow, Esq., of St. Germain's-road, Forest-hill, to Lucy, daughter of the late J. N. Fisher, Esq., of Torriano-avenue, Camden-road.

MCMULLEN—PRINCE.—Sept. 17, at the Abney Congregational Church, Stoke Newington, by the Rev. William Spensley, William McMullen, Esq., Brixton, to Charlotte Maria (Lottie), daughter of Mr. William Prince, of Stoke Newington and Kingsland-gate.

UPWARD—RIDGLEY.—Sept. 17, at Trinity Church, Huntingdon, by the Rev. J. H. Millard, B.A., Edward Jackson Upward, of Newport, Isle of Wight, to Eliza, eldest daughter of T. B. Ridgley, Huntingdon. No cards.

PRIEST—ELLIOTT.—Sept. 17, by the Rev. James A. Spurgeon, Stephen Alfred Priest, of 46, Newington-butts, to Mary Jane Elliott, eldest daughter of Mr. Walter Elliott, and granddaughter of the late Charles Elliott, of Kennington-cross, S.E.

KNIGHT—MOON.—Sept. 18, at Zion Chapel, Frome, by the Rev. A. Rowland, Thomas Henry Knight, of Burghersdorp, Cape Colony, and son of Mr. Thomas Knight, of Somerset-street, Kingsdown, to Jane Case, eldest daughter of Thomas Moon, Esq., Vallis, near Frome.

DEATHS.

BROWN.—September 7, at 82, Southtown, Great Yarmouth, Emma Mary, the only daughter of Mr. W. Palgrave Brown.

WHEELER.—September 21, very suddenly, at his residence, Stroud, Gloucestershire, the Rev. William Wheeler, for thirty years minister of the Independent Chapel, Bedford-street, Stroud, aged 71 years. Friends will please accept this intimation.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

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HOLLOWAY'S PILLS.—It has been often and truly asserted that want of forethought ruins thousands and kills hundreds. Surely in the matter of personal suffering, remedial means should be always available. Nothing preserves the health so well as an occasional alterative when the heat is oppressive and the nerves are unstrung. These Pills act admirably on the stomach, liver, and kidneys, and so thoroughly purify the blood, that they are most efficient in warding off nausea, fever, diarrhœa, dysentery, and all other maladies, always rife throughout our summers.—All who have the laudable and natural desire of maintaining their own and their families' health, cannot do better than trust to Holloway's Pills, which will cool, regulate, and strengthen the system.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Sept. 22.

The supply of English wheat was again small, but from abroad we have liberal arrivals. With return of settled weather, our market has become more quiet, and prices of English wheat ruled this morning 1s. to 2s. below the quotations of Monday last. On foreign red wheat the decline was 1s. per qr. The flour trade was inactive, and barrels sold at a reduction of 6d. Peas and beans were firm, at last week's prices. Indian corn is in moderate supply, and realised an advance of 1s. per qr. during the past week. Barley is scarce, and the turn dearer. Oats were in steady demand, and an advance of 6d. per qr. was realised on the prices of this day week. Cargoes of wheat at the ports of call sell at a little decline. Indian corn and barley maintain last week's advance. Arrivals are modcrate.

METROPOLITAN CATTLE MARKET, Monday, Sept. 22.—The total imports of foreign stock into London last week amounted to 14,896 head. In the corresponding week in 1872 we received 18,164; in 1871, 17,875; in 1870, 12,629; in 1869, 13,762; and in 1868, 88,233 head. The cattle trade to-day has been quieter, owing to the increased supplies offering and other depression in the dead meat market. English beasts have been in fair supply; but, although some choice stock has been exhibited, the general run has not been prime. In all breeds sales have progressed badly, and prices have ruled rather easier than on Wednesday last. The extreme quotation for the best Scots has been 6s. 4d. per 8lb. From Lincolnshire, Leicestershire, and Northamptonshire we received about 2,000, and from other parts of England about 500 head. On the foreign side of the market there has been a good show of Spanish and Tonning beasts. The trade has been inactive, and business has only been concluded on lower terms. English sheep have been in short supply; nevertheless the demand has been inactive, and trade throughout has been slow, the best Downs and half-breds making 6s. 8d. to 6s. 10d. per 8lbs. The calf trade has been quiet at about late rates. Pigs have sold at previous currencies.

METROPOLITAN MEAT MARKET, Monday, Sept. 22.—There were moderate supplies of meat, which scarcely supported Saturday's rates, and for which a very dull demand prevailed. Annexed are the quotations:

PROVISIONS, Monday, Sept. 22.—The arrivals last week from Ireland were 1,818 firkins butter, and 2,861 bales bacon; and from foreign ports 26,371 packages butter and 1,759 bales, and 75 boxes bacon. A moderate amount of business was transacted in Irish butter last week, at a further advance of 2s. to 4s. per cwt.; the supplies of foreign were good, with little alteration to notice in prices, excepting Dutch, which declined 2s. to 4s. per cwt.; the best 124s. to 130s. The bacon market ruled quiet, no change in the value of best Waterford; the dealers purchase sparingly for immediate use. Hamburg meat delined 4s. per cwt.

COVENT GARDEN, Thursday, Sept. 19.—The market prices remain steady, at last week's quotations, and a fair amount of business is being done. The supply is sufficient for the demand both of fruit and vegetables, with the exception of good sound lemons, which have been very short, and some inconvenience experienced, Messina and other shipments of new fruit being late.

HOPS, BOROUGH, Monday, Sept. 22.—Our market is now fully supplied with the new growth, and a fair business has been transacted during the past week at firm rates. To-day the trade is not so active, and prices in consequence are uneven. Picking progresses favourably, and the hops generally hold their colour well. There are not so many mouldy samples as anticipated. A fair demand prevails for yearlings at old prices. Mid and East Kent, 6*l*., 7*l*., 9*l*.; Weald of Kent, 5*l*. 10s., 6*l*. 10s., 7*l*. 7s.; Sussex, 5*l*. 5s., 6*l*., 6*l*. 15s.; Country Farnham, 6*l*., 6*l*. 10s., 8*l*.; Farnham, 7*l*., 8*l*. 10s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Sept. 22.—During the past week the arrivals of potatoes have steadily increased, and with a decrease in the demand prices have weakened to some extent. Kent Regents, 90s. to 110s. per ton; Essex Regents, 75s. to 95s. per ton; Essex Rocks, 75s. to 85s. per ton; Kent Rocks, 75s. to 90s.

SEED, Monday, Sept. 22.—A few samples of new English cloverseed have been shown, of various quality; no price yet fixed. Old samples of foreign have met more inquiry, and prices are rather higher. Trefoil was firmer, with a better demand. Trifolium sold in small lots at previous values. New white mustardseed commanded the full rates previously paid for the driest parcels; occasionally a slight advance was paid, but secondary sorts and all old samples were unchanged in value. Winter tares have sold steadily at quite as high rates. Rye continues scarce and dear. Winter barley was obtainable on former terms.

WOOL, Monday, Sept. 22.—The English wool market has been without feature. For choice sorts there has been a fair demand, at full prices; otherwise the market has been quiet. Colonial wool has been steady in value, with a limited demand.

COAL, Monday, Sept. 15.—Hetton's Wallsend, 34s.; Hetton's Lyons, 31s. 9d.; Haswell, 34s.; Hartlepool East, 33s. 9d.; ditto, 33s.; Kelloe, 32s. 6d.; Hartley's 29s. 6d., Tees, 33s. 9d.; Wylam East, 30s. Market firm at present prices. Ships fresh arrived, 50; ships left from last day, 5.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS & Co., Homœopathic Chemists, London."

Advertisements.

MILTON MOUNT COLLEGE.—The Hon. Sec. ACKNOWLEDGES with thanks a DONATION to the above of £10 from "A. J." There are in the School forty unoccupied bedrooms, and more than this number of Ministers' Daughters eagerly anxious to secure this only chance to them of solid education; but the state of the funds does not warrant their admission.

Milton-next-Gravesend.

THE PRESS.—A Gentleman of large experience in canvassing, with a wide connection among the best advertisers, and who has been engaged for the last two years on the staff of a first-class Weekly, is DESIROUS of obtaining another ENGAGEMENT at a moderate salary and good commission. Unexceptionable references given.—Address, C. S., care of Publisher of this paper.

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PALESTINE EXPLORATION FUND.—The Survey, the Inscriptions, the Excavations.—GEORGE ST. CLAIR, F.G.S., will deliver LECTURES throughout England and Scotland in Public Rooms and Places of Worship of all denominations.—For terms, apply to G. St. Clair, 104, Sussex-road, Seven Sisters'-road, N., or to the Secretary of the Fund, 9, Pall Mall East, London, S.W.

LAW.—WANTED, by a Firm in one of the Eastern Counties, an efficient GENERAL CLERK (not admitted), to act under a Principal.—Apply, stating age, salary required, whether married or single, and name of last employer, to A. B., No. 6, Messrs. Fry and Son, Law Stationers, 11, South-square, Gray's Inn, London. A member of a Protestant Nonconformist Church preferred. Situation permanent.

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Chairman—E. B. UNDERHILL, Esq., LL.D.

The AUTUMNAL SESSION of the Union will be held at NOTTINGHAM, on WEDNESDAY and THURSDAY, October 15 and 16, 1873. Applications for accommodation must be made by ministers and delegates before September 30, to the Rev. J. Fletcher, Francis-street, Nottingham. No application can be entertained afterwards. Gentlemen making private arrangements will oblige by intimating the same to the Rev. J. Fletcher.

E. STEANE, D.D.
J. H. MILLARD, B.A. } Secretaries.

TESTIMONIAL TO REV. A. M. STALKER.

In consequence of the prior engagement of the Town Hall, the Presentation of the above (£1,300) to Mr. Stalker, will be made in CHRIST CHURCH SCHOOLROOMS, on Thursday Evening, October 2nd, at 7.30. JAMES FISHWICK STEAD, Esq., will preside. Rev. B. S. Clarke, D.D., vicar of Christ Church, Rev. F. Bugby, of Manchester, Rev. J. Chater, Rev. J. L. Rentoul, M.A., H. J. Fairchild, Esq., of Manchester, Alderman Boothroyd, Mr. Waterhouse, and others, are expected to take part in the proceedings. Contributors and Friends are invited.—Southport, September 23rd, 1873.

HOLY LAND and EGYPT for FIFTY-FIVE GUINEAS.—H. GAZE and SON, originators and first conductors of EASTERN TOURS, will start an EIGHTH SERIES of parties in OCTOBER. The cheapest Oriental tours ever organised, being the only tours at rates inclusive of all expenses. "Oriental Gazette," 2d., H. Gaze and Son, 142, Strand, London.

EDUCATION.—CLEVEDON, SOMERSET.—The Rev. C. J. BIRD, M.A., Trin. Coll., Camb., late Vicar of West Fordington, Dorchester, who seceded on the Bennett Judgment, is desirous of RECEIVING not more than TEN PUPILS. Twenty-five guineas per term.

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STUDIES were resumed on MONDAY, September 22.

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FACULTY OF MEDICINE.

SESSION 1873-4.

The FIRST MATRICULATION EXAMINATION for the Session 1873-4 will be held on FRIDAY, 24th day of October.

The EXAMINATIONS for SCHOLARSHIPS and EXHIBITIONS will commence on THURSDAY, the 23rd day of October.

By a recent regulation of the Council, all Scholarships and Exhibitions of the Second, Third, and Fourth Years may now be competed for by Students who have attained the requisite standing in any Medical School recognised by the Senate of the Queen's University, and have passed the Matriculation Examination in the College.

At the ensuing Examination Eight Scholarships of the value of £25 each will be offered for competition—viz., Two to Students of the First, Second, Third, and Fourth years respectively. In addition, Four Exhibitions of £12 each will be offered—Two to Students of the First and Two to Students of the Second Year respectively; and Two Exhibitions of £16 each—one to Students of the Third and Fourth years respectively.

All scholars are exempt from payment of a moiety of the fee for the compulsory classes. This rule does not apply to the Class of Medical Jurisprudence.

By order of the President,

T. W. MOFFETT, LL.D., Registrar.

5th September, 1873.

NEW COLLEGE, LONDON.

The SESSION of 1873-74 will commence on FRIDAY, the 26th of September, with a Devotional Service for the Professors and Students, to be held at Noon, in the Library. The Introductory Lecture will be delivered at Seven o'clock p.m., by the Rev. R. A. REDFORD, M.A., LL.B.

All necessary information respecting the Ministerial and Lay Student Departments of the Institution may be obtained on application to the undersigned, at the College, Finchley New-road, Hampstead, N.W.

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A staff of Professors will assist.

Prospectuses on application.

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For Prospectuses, Terms, and further information, apply to the Principal or Secretary.

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The unanimous vote of the meeting was given in favour of the proposal of the directors to obtain power to declare interim dividends every three months, and the auditors of the Company having certified the accounts, the directors will forthwith declare a dividend at the rate of 10 per cent. per annum for the past quarter.

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A Prospectus and Directors' Report will be forwarded on application to the Broker or Secretary of the Company.

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Lavater so fully comments upon the nose as being all-important to appearance, that his remarks, and our own observations as to the difference made by the nose to good looks, is a sufficient excuse for our invention, and for our urgent desire that all persons with a member not perfect should immediately use an instrument that in a few days remedies the greatest imperfection the face can suffer from, an unsymmetrical nose.

We will say nothing at the present moment as to the relation that exists between the shape of the nose and the character of the individual; but we will show how easy it is for all persons to possess this member in form suited to their tastes, or one in unison with their eyes, mouth, or chin. By proper treatment such an effect can be obtained, without pain, inconvenience, or publicity.

The nose being formed of cartilage, few things are more easy than to give it direction as to shape. And in early youth it may be made by gentle continuous pressure, broad or thin, pointed or arched. An attempt is made sometimes by mothers to pinch their children's noses into good form, but from want of regular or constant application, this plan seldom succeeds. What is wanted is a frequent or even continuous modified pressure and a suitable adjustment of some instrument by which the protruding parts of the cartilage may be gently forced into evenness and symmetry.

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